THE AMERICAN ECCLESIASTICAL REVIEW

VOL. CXXXI, No. 5 NOVEMBER, 1954

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Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price in U. S. currency or equivalent: United States, Canada, $5.00; Foreign, $5.00; 50 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17. D. C

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic University of America, Washington 17, D. C.

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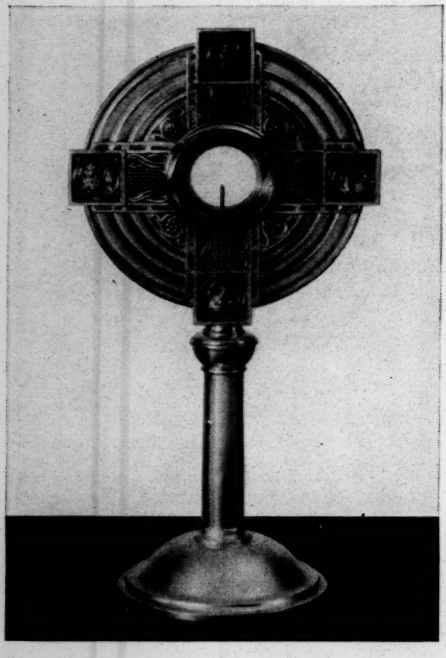

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OUR NATIONAL MARIAN SHRINE

America's National Marian Shrine is dedicated to the Virgin Mother under her title of the Immaculate Conception. It is located on the campus of Catholic University, in the northeast section of our national capital. Among the several attractive sightseeing tours of Washington, one of the most popular and soul-rewarding is the tour that visits the National Shrine of the Immaculate Conception. At its present stage of construction, only the crypt is completed and, viewed exteriorly, it is disconcerting to tourists who have seen Marian Basilicas in other lands. The tour through the crypt, however, unfolds the beauty of the Lower Church, over which this Marian Temple will stand. When completed, it will rank, in size, grandeur and devotion, among the greatest religious edifices of the modern world.

This American center of Marian devotion is appropriately named and significantly located. Historically, the name of Mary is associated with America. Columbus named one of his ships the Santa Maria. The second island he discovered he called Santa Maria de la Concepción in honor of the Immaculate Conception. In 1634, the early English and Irish settlers named their colony Maryland and their first town St. Mary's. Since then, American Catholics have dedicated countless churches, schools and institutions in her name. Since 1848, the Virgin Mother of God has been the Patroness of the United States under her title of the Immaculate Conception. Consequently, it is most appropriate that our National Marian Shrine should be located in our national capital and dedicated to Our Lady's Immaculate Conception.

The origin of this Marian Shrine is traced to the vision and inspirational leadership of Bishop Thomas J. Shahan. In 1913, the learned and saintly Bishop Shahan, then Rector of Catholic University, appealed to the Catholic women of America for contributions to build this Shrine. The next year, St. Pius X conveyed his Apostolic Benediction on the Shrine, sent a generous donation and urged all American Catholics to contribute to its erection. Following the example of the Holy Father, Catholic University donated the land for its site, which was blessed by the Apostolic Delegate, Archbishop (later Cardinal) Bonzano. On Sept. 23, 1920, Cardinal

Gibbons laid the cornerstone. The crypt was opened for services during Holy Week, 1926. The Mary Altar was presented on Nov. 19, 1927. Over the ensuing years, the crypt and foundations for the upper church have been completed. As a result of generous contributions from an appeal in December 1953, work on the superstructure is being started this year. Present plans call for the completion of the superstructure in 1959. The continued financial and moral support of all Americans will be needed to bring the work to its final completion as a tribute of grateful Americans and worthy of Our Lady, Our Patroness.

To describe adequately the contemplated Shrine of the Immaculate Conception or even its completed crypt would require a pen comparable to the brush or chisel of a Michaelangelo. We shall attempt simply to point out the salient features or highlights, realizing that only by a visit to the Shrine, under trained guides, can one gain a true impression of what has thus far been accomplished; and only by studying the model and architect's sketches can we approximate a realization of the magnificence, the massiveness and the sacredness of the completed edifice.

The completed crypt is a gem of architectural, artistic and devotional beauty. It is the largest crypt in the world, surpassing St. Paul's in London and Chartres in France. It measures 420 feet in length, 320 feet in width and 26 feet in height. Although it resembles St. Mark's in Venice in artistic beauty, it is really distinctively American. The dominant feature of the crypt is its central altar, known as the Mary Altar. It was presented to the Shrine by the women of America whose name was Mary and cost fifty thousand dollars. Its full title is the Altar of Mary, Our Lady of the Catacombs, and it is composed of a five-thousand-pound block of solid semitransparent, golden, Algerian onyx. Its wide platform and three steps are of Roman travertine marble. Figures of Christ, the Apostles and St. Paul stand in niches cut into the base of the altar. On the table of the altar is a large central crucifix of burnished gold, flanked on each side by three tall matching candlesticks, all of which are set with precious stones. On three sides, against the walls of the crypt, are fifteen small chapels, in three groups of five, honoring God the Father, God the Son and God the Holy Ghost. Fifteen lunette windows, symbolizing Divine Revelation, diffuse daylight through their varied hues of stained glass.

The mosaic floor is composed of thirty-nine varieties of the world's choicest marble. Fifty multi-colored marble columns are symetrically placed. Ceramic covered arches of various shades support the Guastavana tiled ceiling and its mosaic inserts.

In the West Sacristy of the crypt is seen the beautiful mosaic of Murillo's Immaculate Conception, the gift of Pope Pius XI. The original is in the Prado Gallery in Madrid and it was there that Pope Pius XI sent his own artist, Muccioli, to make an exact copy. Assisted by the five best mosaic artists of Rome, it took five years to complete. It is composed of thirty-five thousand pieces of natural stone of countless hues and tints. It weighs seven thousand pounds and is backed by a single piece of travertine marble. It was unveiled and blessed on Nov. 12, 1930, and will be placed in the apse, behind the main altar, of the completed upper church.

No visitor to the crypt should leave without stopping in the Chapel of the Founder, the beloved Bishop Shahan. Located in the Memorial Hall, the Founder's Chapel contains the tomb of Bishop Shahan. Above the center of the chapel altar on the marble walls of a semicircular apse, a crucifix is embossed on a carved Celtic Cross; and panelled on each side are ten Irish Saints in procession. In the center of the chapel above the tomb, there is a marble sarcophagus, surmounted by the recumbent likeness of the Bishop. This is a worthy resting place for the Founder of the Shrine, the kindly Bishop Shahan, "beloved of God and men, whose memory is in benediction." He was truly one of God's noblemen and a valiant knight of Our Lady.

Projecting our sights into the not too distant future, we can visualize in broad outlines the completed superstructure. The dominant exterior features will be the massive dome, the campanile and the façade. To the top of its cross, the dome will measure 237 feet in height and 108 feet in diameter, and be covered with richly patterned ceramic tile. The campanile will tower 316 feet from the ground, square in shape and pyramiding to a sharp cross-surmounted peak. It will be to the left of the facade, the wall of the main entrance, to the Shrine. The façade will be elaborately designed having a large rose window and enriched with scenes and statues of persons associated with devotion to Our Lady.

The dominant interior features of the upper church will be the tile vaulted interior of the dome, the main altar and the fifteen

side chapels, dedicated to the Mysteries of the Rosary. The mosaic of Murillo's Immaculate Conception will glisten forth from the wall of the apse to the rear of the main altar. The walls and floor will be of the choicest marble. There will be no permanent pews, thus permitting a total capacity of over six thousand persons. The completed Shrine will measure 399 feet on inside length and 459 feet on outside length; and 180 feet on inside width and 240 feet on outside width. The inside height from the floor of the upper church to the center of the dome will be 159 feet. In a word, the total impression of the completed Shrine will be one of magnitude, majesty and devotion.

The National Shrine of the Immaculate Conception will give to America what the peoples of many other nations have gloried in for centuries—a great national monument in honor of Our Blessed Mother. It is being built by the collective effort of all Americans and will stand in our nation's capital as a tribute of all Americans to the Patroness of Our Country. It is said that George Washington, the Father of Our Country, had in his home a picture of the Blessed Virgin, Mother of God, which he valued as one of his most precious treasures. Today, Americans look forward over the next decade to a treasure they will value most highly; a beautiful Shrine which will be a treasure house of the world's best architecture, sculpture, art, literature and historical data, dedicated to the same Virgin Mother in the city of Washington—Our National Shrine of the Immaculate Conception.

VINCENT C. DORE, O.P.

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IS OUR PARISH ORGANIZATION UP TO DATE?

The times in which we live surely offer a challenge to every priest to make his ministry as effective as possible, not only for the souls for which he is personally responsible but, so far as his ministry goes, for the Church and the world. On the other hand it is difficult for a priest to weigh and estimate his present activities and methods as compared with what he might do and how he could work even under present circumstances. One reason for this is, of course, that sacerdotal training, as authorized and prescribed by the wisdom of the Church, which stems from the experience of ages, needs to be adapted in non-essentials, to changing times and circumstances.

Country differs from country, and place from place. But the general legislation of the Church cannot descend into local or regional particulars. All priests are to a certain extent cast in the same mould, and this is necessary so that there may be a certain uniformity and conformity among those who are ambassadors of Christ and entrusted with the care of souls. They must all reach a certain necessary minimum of competence, learning, virtue, and skill in order to carry out their priestly office as the Church desires.

When a man has gone through his training for the priesthood, and has been assigned to a parish, he has a certain stamp or seal upon him. The parish to which he is sent introduces him to the active work of the ministry along the lines which other priests have traced out in their experience and their endeavors. The principles he learned at the seminary are now interpreted and made concrete by the conditions and methods of that particular parish. Hence, many priests go along with the current, adapt themselves to conditions as they find them, and do their best to carry out the methods and practices of their predecessor, with of course those individual changes and adaptations which each one's character and intelligence suggest. Parish organization therefore is passed down, so to say, from one generation to another with those developments and changes which changing circumstances and needs have required.

But for the priest, in the midst of his parish activities, to stand off at a distance and ask himself "How efficient is my work? What changes can I make within the laws and requirements of the Church which will bring about greater effectiveness in saving souls and sanctifying the people? What new activities can I introduce?"—this is a difficult process. It is difficult because the priest has grown so accustomed to methods and surroundings that he takes them for granted and it is hard to stand off at a distance and evaluate them. It is difficult too because most priests are so occupied with necessary tasks and problems that they think that they lack the leisure to study and sum up the results of their ministry and decide how they could make them greater for the good of the Church and of souls and, for that matter, of the country in which they live.

It stands to reason, however, that some such procedure is often very advisable. Other professional men are obliged to evaluate and criticize their work to keep up with the current and to meet the competition of others. The priest is entirely secure in his own sphere. If he leads a good and useful life, who is there to say that he ought to be better and more useful? He has no professional competition. On the other hand it stands to reason that almost any priest could become more efficient, more effective in his work for God and for souls because our human nature is indefinitely perfectible. There is always a better beyond good.

Again, the times are such that the Church and the world need every bit of good that the individual priest can accomplish. Never were the powers for evil so well organized and so insistent as now. The priest is the leader of the people, and as a captain of the legions of Christ has a personal power to rouse up and organize the Catholic faithful that no other manner of man possesses. Hence the priest has, one would think, a duty reasonably and maturely to aspire after better and better methods of work, more and more effective achievements for the Church and for souls. It seems not only lawful, therefore, but wise for the priest to ask himself "Are my methods, procedures, lines of action as efficient as possible?" As they evidently will not be, owing to the weakness of our human nature, he needs to ask himself again "What can I do or be in order to live up more effectively to the opportunities and duties of my state?"

When we study the organization of parishes in the United States (and most priests live and work in parishes), we have to recognize that fundamentally this organization has not changed very much in many years. The present writer can now look back forty years, to his first active work as a priest, the establishment of the Queen's Work and the Sodality Movement, the launching of the Sodality magazine whose purpose, as indicated in its title, was to set the sodalists to work in honor of the Blessed Virgin in active endeavor for personal holiness, the help of neighbor and the defense of the Church.

This task required him to travel much, to visit many parishes and talk with many priests about parish organization. It required many contacts with parish societies, interviews with the pastor and his assistants and with the leading members of the parish, who naturally were found at the head of the parish societies. These many contacts resulted in a detailed and extensive knowledge of parish life and organization as it was in those days.

Our aim in reorganizing the sodalities and stirring them to work in honor of the Queen of Heaven for personal holiness, the help of neighbor and the defense of the Church was regarded by some as rather a revolutionary one. The sodalities had been mistakenly considered by many as merely devotional societies in honor of the Blessed Virgin, which demanded no more activities of their members than attendance at their monthly or weekly meetings and the recital of the Little Office. When we announced to sodalists all over the country that they ought to work for personal holiness, the neighbors' help and souls' salvation, they exclaimed in surprise. It required a great deal of encouraging and persuading to get them to participate in the new activities.

A great deal of good was accomplished. Some sodalities responded to the invitation and organized active sections. But many were cold to the suggestion that work in honor of the Queen of Heaven is a major part of the sodality program.

I well remember the saying of His Eminence Cardinal Gibbons, when I went to suggest to him the formation of a sodality union in Baltimore. He graciously approved. "Well, Father," he said, "how the world has changed! When I was a young priest if a group of boys tried to get into the basement of the church to have a little meeting they were ordered out by the pastor. Now

you are actually holding meetings to get the sodalities to come to the basement of the church for work and activity!"

So, there has been a change since those days forty years ago. But when one visits the parishes of today the observable change is not nearly so great as one might have expected. The fundamental features of parish organization are much the same as they were forty years ago and often the parish sodalities, for all the effort we made and for all the work that has been done since that time, are by all reports a great deal like the sodalities thirty years ago.

This brings us to the reflection that in many ways the parishes remain extraordinarily the same. New activities do arise, new societies are organized, but the fundamental principle of parish life, the principle that most of the activities of the parish are carried on for the benefit of good Catholics, still remains. In most cases no effective way has been found to get the people, even the good sodalists, to go out and work vigorously for the help and conversion of those outside the fold, or even to bring back to the Church the many ought-to-bes and fallen-aways who live within the parish limits but who are in no way connected with the parish life or activities. In other words, our parishes are what they were then, centers where the Catholic faithful receive the services of the priest, are given facilities for Mass, Confession and Communion, are offered the ministrations of the priest in time of sickness and death, but where there is no adequate or consistent effort on the part of the priest or the people to reach out and bring in the lost and wandering children of God or to interest non-Catholics in studying the claims and principles, the doctrines and devotions of the Catholic Church.

When we read the Acts of the Apostles we are impressed with the fiery zeal with which the first priests of God set about carrying out our Lord's command, "Going, therefore, teach all nations." The priests of those days did their duty in ministering to the spiritual needs of the Catholic faithful. But they were constantly driven by their zeal for souls to spread the Faith, to bring in the wanderer and the unbeliever, to communicate to everyone within reach, in every way possible, the good news of the Gospel.

The great majority of our parish priests, good and zealous men within the limits of their parish, are so occupied with parish

concerns and parish duties that they not only do not find time to reach out to the unbeliever or to spread the faith among the millions of non-Catholics in our land, but they do not even find it possible in many cases to get in contact with the ought-to-bes and fallen-aways in their own parish. Their energies, their thoughts, their plans, their ministry is largely taken up, as someone said, in preaching to the be-preached, in saving the saved and instructing those who already know a great deal about the teaching of Christ.

One may say the same about other elements of Catholic life. Our Catholic schools which now, according to the recent report, contain nearly four million Catholic children are in fact educating for the most part those Catholic children who have good homes and who therefore are getting religious instruction, or at least edification, both at home and at school. For them the sacrifice of one hundred thousand consecrated lives of teaching Sisters is offered, for them the teaching communities of men give their energies and their time. At the same time, according to the same report, about six million Catholic students are in non-Catholic institutions. They are, in many cases, the very ones who most need Catholic teaching. Children, too often, of indifferent parents, they get Catholic instruction neither at home nor at school. Those of our parish priests who have parish schools or high schools in their parishes give their time, and generously, to the interests of the Catholic students there. But how many priests find time and energy to help the Catholic students in the public schools? Even a small number are intent on aiding the non-Catholic students to arrive at the fullness of Catholic truth.

Our Catholic hospitals do indeed receive as patients many non-Catholics, besides the great number of faithful Catholics who go there. But the chaplains of the hospitals give most of their time, in most instances, to visiting the Catholic patients. At the same time the Sisters in the hospitals receive great numbers of non-Catholic patients and the vast organization of the hospital impartially aids them all physically. But whereas the Catholic hospital might serve as the best contact for reaching and enlightening non-Catholics in the truth of the Faith, in the claims and principles of the Catholic Church in a tactful unproselytizing way, the fact

remains, from all we can gather, that most Catholic hospitals do little or nothing for the spiritual help of non-Catholics.

All this is said not by way of criticism but to raise the question whether it would not be possible to introduce into this effective and widespread organization for the spiritual welfare of our good Catholic people, some better provision for that side of the priestly ministry which responds to the command of Christ, "Going, therefore, teach all nations." It may be said by some that this precept is satisfied by our Catholic people when they contribute to the mission collections. But when we compare the contributions made by the worthy and powerful Catholic body in the United States to the vast needs of the mission and the endless possibilities for conversions here and afar it would hardly seem that this help, good as it is, can quite be said to satisfy generously the requirements of Christ's command.

Now and again we see, by vivid example, what can be done in the way of reaching out to help and save non-Catholics even in the midst of ordinary parish activities. Some priests, with tactful approach and effective instruction, bring many to a knowledge and love of the Truth. Some dioceses are also outstanding for the effectiveness and fervor of their convert-making. These examples show how much could be done to reach and convert the unbeliever while at the same time we continue and even increase the parish activities now in existence.

The importance of these reflections seems all the greater because of the country and times in which we live. We are the most powerful, the most prosperous, the most influential of all the nations. We are the bulwark of liberty against the dark tide of communistic atheism, which aims at degrading and enslaving mankind.

Non-Catholics often desire to know the truth in religious matters, but do not have any idea as to where they can turn for authentic teaching. The Catholic Church to them is antiquated and foreign or it is something so alien to them that they would never think of going for instruction. Our Catholic people are constantly in touch with them everywhere but seldom give them any Catholic instruction or even intimate to them that they are welcome to enter the Catholic Church, if they believe all she teaches and strive to live the Christian life as she commands.

By converting even a large number of these people we could save our country definitely from irreligious immorality, Com-

munism and all the cancers that eat into the body politic. But, under present circumstances how long would it take to convert America? The moral of these reflections is clear. It would seem that we priests ought to review and survey our personal activities in the light of Christ's command. Even the busiest priest, who is so deeply occupied and concerned with the good Catholic people around him, can find some time and energy to reach out for the wandered and lost. The important thing is to take a resolution and make a beginning.

We have been offering to priests and others the apostolate of the Leafleteers, that simple method of reaching non-Catholics and helping them, which consists in leaving the leaflets published by the Vista Maria Press (8 West 17th Street, New York) in public conveyances, in telephone booths, in public places where the passer-by will pick them up and read. If this seems too simple and easy and obvious a way of spreading the Faith, let someone suggest more practical ones to reach and invite into the Church those 100 million non-church goers.

Simple, easy, obvious ways of helping to solve problems are too often passed over and given little consideration by those who seek some more complicated, elaborate and difficult solution. Though the distribution of these leaflets will not solve the problem in its entirety, they offer a contact, an invitation, and unless some such means are taken, as matters now stand, most non-Catholics will grow old and die without getting in contact with Catholic teaching.

It is of course of great importance that every priest look about him and survey the personal opportunities he has for contact and influence with non-Catholics. Still more important is his work of inspiring and helping Catholic lay people to do their part for the conversion of these many souls. A word to the wise is sufficient. Merely to bring up this subject with its many amplifications, its deep significance, will, we trust, be a service to those good and zealous priests who are now so intent in their immediate duties, so wrapped up in the work of the parish, that it hardly occurs to them to reflect on their obligations and opportunities to help to reach and to save some of the vast multitude of God's disinherited children with whom we rub elbows every day in these United States.

EDWARD F. GARESCHÉ, S.J.

New York, N. Y.

THE MUDDLED MARRIAGE

Upon hearing that some persons involved in "muddled marriages" are presuming to find a justification for their condition in an article written by my English confrère, Father Gerald Vann, O.P.,[1] and have so quoted it to their parish priests, I am reminded of the old story of the prisoner at the bar who at the question of the Court, "Guilty or not guilty?" promptly replied: "Your Honor, I always thought myself to be guilty; but after listening to my lawyer's plea I just begin wondering if I did any wrong."

The accused was misled by his attorney's speech, and those Catholics have been misled by Father Vann's article.

In each case, the source of the error lies in a misinterpretation, a misunderstanding over who is being addressed. The plea of the defense attorney was addressed to the Court, and the paper of Father Vann was addressed to the Clergy. The defendant thought his lawyer was speaking to him; and the Catholics in "bad marriages" thought that Father Vann was writing to them.[2]

St. Thomas, in drawing a comparison between a judge and a lawgiver, shows that the latter is in much the better position in that he deals with human actions as future, while the former must deal with them as present; toward that which is present one is easily moved by love or hate, wherefrom one's judgment becomes vitiated.[3]

As the defense attorney fears this probable inclination of the judge against the accused, at least on account of the accusation, he tries his best to neutralize this partiality, and so diminishes all he can the culpability of his client, perfectly aware that the judge will not be misled by his plea, but may come rather to some sen-

[1] "Moral Dilemmas," I, "The Muddled Marriage," in *Blackfriars*, Oxford, Sept., 1953, pp. 375-380. A partial reprint was given by *Catholic Digest*, Jan., 1954, pp. 13-16. I shall follow the original article.

[2] Though the lawyer has to speak in the presence of the accused, Fr. Vann could have published his paper in some of the magazines exclusively devoted to the Clergy.

[3] "Lawgivers judge in the abstract and of future events; whereas those who sit in judgment judge of things present, towards which they are affected by love, hatred, or some kind of cupidity; wherefore their judgment is perverted" (*Summa theol.*, Ia-IIae, q. 94, a. 1, ad 2).

tence which will at least be more favorable to his client than the penalty being sought by the prosecutor.

So Father Vann has done. The Clergy has, as the judge, to apply the law. As they may be inclined toward a rigorous application of the law, it may not be amiss to insist on the great number of circumstances that call for a more benign exercise of their power.

The Clergy was not misled by Father Vann's article. In fact, all that commented on it agree that Father Vann, in the fervor of his plea, has let himself go in a few statements which have to be corrected when taken in themselves and apart from the purpose for which intended.

Invited, as I was, to express my opinion on the subject, I suggest (in order to face the most difficult situation) that we take as given for discussion the case of a Catholic divorcée who, while her husband is still living, has entered into a new union with a non-Catholic man, but whose conscience is tortured because of this new union and who sincerely wishes to do her best, while confessing herself incapable of disrupting that union (which is the only case contemplated by Father Vann).

To proceed methodically, I shall distinguish the relations of that Catholic woman with her second partner, with the children she has from him, with God, and with the ministers of God.

I

We all agree, and there is no need to insist, that between the Catholic divorcée from a valid and not invalidated marriage and the non-Catholic partner there is no possibility of a valid matrimonial contract. The *"impedimentum ligaminis"* is a diriment impediment.

Father Vann does not deny this, but seems inclined to admit some other contract. We would have expected him to define or to describe it. Rather, he contents himself with criticizing theologians who hold that a contract which is immoral is therefore invalid, not binding. We would like to know the reasons or the authorities on which he bases his criticism; but no reasons are given, no authorities quoted. We do not need to pursue Father Vann in this direction.[4] The contract we are viewing is not invalid just by reason of

[4] There are two questions. First, whether the one who promised, say, one thousand dollars for a murder, is bound to pay that amount after the murder

its immorality; it is invalid because there is no object for it. That which she promised by the so-called contract was not hers any more.

Father Vann himself does not insist. "Contract or no contract," he writes, "the fact is that one human being has taken upon himself the care and responsibility for another human being, has profoundly changed another human life, and another human heart; and he cannot now simply shuffle out of his responsibilities or pretend that all this never really happened at all."

I fear that here it may be that Father Vann pleads the case too eloquently. First of all, why all this tenderness in behalf of the second partner and not even a kind thought in behalf of the former? For even with her first partner, she took upon herself the care and responsibility for another human being, profoundly changed another human life, and another human heart. Why can she now simply "shuffle out of those responsibilities or pretend that all this never really happened"?

But secondly, one must not forget, she was *unable* under divine law to take upon herself this new care and responsibility.

If this was from the outset known to the partner of the "bad marriage," he has no reason to complain: *scienti et volenti non fit iniuria.* He is like the possessor in bad faith who receives or buys from a thief, certain that the thing had been stolen. He has no title to retain it.

If the "bad marriage" partner did not know of the woman's situation, then he was most grievously deceived; he can justly bring complaint against the deceiver, he might have grounds for suit against her. However, like the possessor in good faith, from the moment in which he discovers the woman is not his, he cannot consider her his wife.

Whether the non-Catholic agrees or does not agree to abstention from sexual intercourse is not exactly the point. The point is that he has no right to marital relations; that these relations are sinful, that the divorcée gravely sins while yielding to his petition.

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is committed. Second, whether a man can bind himself to commit a murder. Some theologians have answered negatively to the first; but how could a theologian give to the second an affirmative answer? Nobody can contract a moral obligation to do an immoral act.

She may object that it is impossible to abandon and to hurt the feelings of the man she loves, of the man by whom she is most tenderly loved. But that love of hers is a love forbidden to her.[5] And this love of his has little or no tenderness, when he knows of her tortures of mind, of her perplexities of conscience, of her fear of eternal damnation, of her real unhappiness, in one word, he prefers to sacrifice her instead of sacrificing self; this is not love, but egoism.

II

Father Vann agrees that to continue in the invalid marriage is to sin. He adds though: "But to abandon it may also be a sin." Father Connell is perfectly right in saying that this sentence, if taken literally, means that there are occasions when a person is so situated that he cannot avoid committing sin, whichever course he follows, a proposition utterly opposed to Catholic teaching.[6]

Why should it be a sin to abandon that marriage? Father Vann says: "This is most obvious if there are children, who, having been brought into the world, have a right to their parents' love and care, to a home and a family life."

The case is not mentioned of children born of the valid marriage. If there are such lawful children, have they not a right to their parents' love and care, to a home and a family life?

But let us grant there are no such children. However, in passing, and in order to clarify the issue, let us conjure up two other situations: first, that of a child born out of a transient adultery between a Catholic married man and an unmarried Jewish woman; would this man be obliged to seek a civil divorce from his true wife in order civilly to marry the Jewess and so insure that his child be baptized and educated in the Catholic Church? Or secondly, take the case of a child born of a sacrilegious fornication, say between a priest (God forbid) and an unmarried person; would he be bound to contract a civil marriage with the woman so as to insure the child a home and a family life?

[5] Of this much she is aware at the moment; hence her sufferings. So I do not insist on the question whether or not a momentary aberration could have made her initial union, subjectively, no mortal sin.

[6] Connell, *The Proper Attitude Toward Muddled Marriages,* in *The American Ecclesiastical Review,* Jan., 1954, p. 54.

Regardless of the question whether illegitimate and sacrilegious children ought to have the same rights as legitimate ones, it is self-evident that nobody is obliged to do what he can only do by sinning.

A child, even illegitimate and sacrilegious, has his rights; the parents have their duties: they have to provide for him, but not necessarily by all kinds of means, such as continuing in adultery, but as far as they are able, physically and morally.

What if by abandoning her non-Catholic partner the Catholic divorcée foresees that the children will be educated in heresy, in atheism, in communism? Well, even in this extreme case, if the Catholic mother does not succeed in providing for their religious education, after having tried all possible, physically and morally possible, means, then she has to resign herself to her own impotency and to recommend to the power of God that which is above her human powers. This recommendation would be more acceptable to God if coming from one who does God's will, even to the sacrifice of her temporal happiness, than if coming from one who keeps offending God, in the habitual occasion of mortal sin, and readiness to yield to the request for sinning mortally.

Charity has an order. We are not allowed to commit even a venial sin, were on it to depend the conversion of the whole world. We are bound to save first our own soul and to give up everything, mother and father, husband and children, when they are an obstacle, a real obstacle, to our own salvation.

This is certainly heroism. But there is no heroic act which at times would not fall under a real precept. To give up one's life is heroism; in the case in which someone would say: "Deny God's existence or I'll kill"; we have to prefer death to apostasy. Our religion is the religion of Christ crucified, and if Our Lord often is content to have us on our knees, He might also at times want us nailed to His cross; and we have to say, like the old Heli: "It is the Lord. Let Him do what is good in His sight" (*I Kings* 3:18). He is not asking too much while demanding us to repay His love with a similar love.

III

Our Catholic divorcée feels herself incapable of this heroic act; it means for her giving up her love and her happiness, and the

causing of her partner to suffer. But, while continuing in the proximate and habitual occasion of sin and in the habitual and actual disposition formally to co-operate in sin, she is tortured in mind, she is in a sense sorrowful about her situation, she longs for a settlement with God. Father Vann says she is close to God, and it is this statement which has caused the greatest opposition of his critics.

Obviously, Father Vann did not mean union by sanctifying grace; even for Father Vann that woman is and keeps being in the state of mortal sin. Even her sorrow he does not confound with perfect contrition, though he speaks of contrition once. Perfect contrition implies the firm purpose of amendment, as every Catholic knows and a theologian can never forget. He speaks of a certain "closeness" to God; and there we have a term which is but relative: of two beings close to a third, it can be said that one is closer than the other. So it is with the opposite term, distance: there is great distance and there is small distance.

Not all sins have the same gravity; neither do all grave sins mean the same aversion from God. Despair removes a man from God further than fornication; and infidelity or apostasy further than the sin of despair. So it can rightly be said that our Catholic divorcée, though not united to God by grace, is closer to God than if she had lost hope and faith. It is very opportune to note that this is all Father Vann is endeavoring to do—to have that poor woman not go farther, not lose these two theological virtues, though she has lost charity, the third. In this sense, she keeps "close" to God.[7]

Furthermore, by faith and hope we really approach to God. The Council of Trent calls faith *"humanae salutis initium"* (*DB* 801) and teaches that adults by it *"libere moventur in Deum"* (*DB* 798). Hope also is a movement toward God. Theologians speak of the *pius affectus* included in faith and hope. And not only St. Thomas

[7] Of apostasy St. Thomas says: "The more a sin severs man from God, the graver it is. Now man is more than ever separated from God by unbelief, because he has not even true knowledge of God" (*Summa theol.*, IIa-IIae, q. 10, a. 3). And of desperation: "When hope is given up, men rush headlong into sin, and are drawn away from good works" (*ibid.*, p. 20, a. 3); and he quotes this sentence of St. Isidore: "To commit a crime is to kill the soul, but to despair is to fall into hell" (*ibid.*).

holds that "by the very fact that we hope that good will accrue to us through someone, we are moved towards him as to our own good; and thus we begin to love him";[8] but the very Council of Trent, after the *"libere moventur in Deum, credentes . . . , in spem erigentur, fidentes"* explicitly says: *"Deum diligere incipiunt"* (*DB* 798). This is love which is previous to justification and thus previous to and different from the perfect love of charity. To keep, then, faith and hope is, in a certain measure, to keep close to God.

The fact of multiplying mortal sins is also to enlarge the distance of the soul from God. Theologians admit a difference of the very pain of loss in hell, and they measure this difference from the multitude and gravity of sins, so that the one who is damned for a mortal sin of lust suffers less God's absence than another damned for a sin of lust plus one of murder. We, then, can say that our divorcée, though sinning by adultery, if she avoids all other sins, does not separate herself from God as much as if she together with committing adultery would omit Mass on Sundays or break other precepts of the divine or ecclesiastical law. This is why Father Vann insists on having her fulfilling all other obligations; by not going farther, she might be said to be "closer."

Also the gravity of a sin, the subjective gravity, depends on the voluntary element it implies. Lying for the sake of lying is worse than lying to save an innocent person; in the first case the lie is loved on its own account; in the other, as a means to something good. A girl who commits fornication to earn money to support her father would have an attenuating circumstance attached to her sinful act. In our case, as Father Vann puts it, that divorcée continues her marital relations "in a deep sense *contre-coeur,* unwillingly"; she would like not to be in the present situation; but because of the situation she goes on. Though the sins are grave sins, they would be more grievous if she wanted the situation to become definitive.

The question was raised, whether those sins were voluntary *simpliciter.* They certainly are. But together with the *voluntarium simpliciter* there is also a *voluntarium secundum quid,* a real and sincere repugnance. The merchant who, in the classical instance, throws his merchandise into the sea when threatened by shipwreck

[8] *Summa theol.,* Ia-IIae, q. 40, a. 7.

is sorry that he has to throw his merchandise overboard; he does it willingly, to save his life, but "in a deep sense *contre-coeur,* unwillingly," sorry that he is necessitated to do it and sorry that he finds himself in such need. Consequently, the act is less voluntary, and the sin, in our case, less grave. The woman we are speaking of does not sin as much as if she felt no repugnance; she does not go so far from God; she keeps closer to God, in this sense.

Are we going to say that this very repugnance and the good acts she performs—for not every act of a sinner is necessarily a sin—do lead her positively closer to God?

As for the repugnance, Father Vann says: "The situation here is similar to that of a man who is battling, unsuccessfully, against an habitual failing; and who, though he continues to sin, grows in the love of God by the very fact of his battling for God's sake." The example is not very appropriate.[9] The man who is in the state of grace and fights against temptation merits *de condigno,* by that fighting, an increase of charity and may even then increase in the love of God. But if after fighting he finally gives up, all that merit and that increase are lost. In his subsequent confession, or his subsequent contrition, he would regain that merit and probably that increase—if, by God's grace, his actual dispositions are proportionate—but in the meanwhile he cannot be said to be closer to God, to have an increase of God's love. In the case we are considering, the divorcée is not in the state of grace; her repugnance, her battling, all good as they are, are not meritorious *ex condigno*; it is not a question of deadened (*mortificata*) works, but a question of dead (*mortua*) works.

The same should be applied to her good works, to that offering to God of her own unhappiness.[10] But this is not saying that those good works are useless, and Father Vann is perfectly right in insisting on this point. Even St. Thomas recalls the opinion of some

[9] The situation is rather that of one who is in a continuous and proximate occasion of sin; an occasion which cannot practically be removed but by physical separation. To this situation are fully applicable Our Lord's words: "If thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than that thy whole body be cast into hell . . ." (*Matt.* 5:20 f.).

[10] The divorcée is urged to put into God's hands the texture of her daily life, compounded of good and evil, of happiness and sorrow, assured that God, He Who takes upon Himself the sin of the world, will not repudiate it.

theologians that those good and dead works are meritorious *de congruo*. And though he prefers to say that they are not meritorious, he agrees that they have some advantage; they dispose to grace and they habituate to the doing of good.[11] It is in this sense that we can speak of an approach to God. To admit a real and properly called merit would be contrary to the clear and well-known words of the Apostles: "If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing" (*I Cor.* 13:3). Father Vann is well aware of this.

IV

In order precisely to keep that poor soul in some proximity to God or to avoid, if you prefer, a wider separation from God, Father Vann wants her to feel she is still in the Church and urges the ministers of God and of the Church to act charitably toward her. Ministers of God are ministers of His mercy and should not break the bruised reed nor extinguish the smoking flax (*Matt.* 12:20).

Our divorcée is fighting her battle; she is tortured in mind because she still retains faith and fears the Lord. She might look for the wrong kind of peace, might be tempted to give up finally in despair. Thus she might be led to set aside all her religious duties, as she sees no solution, and seek tranquillity of conscience by abandoning the Faith and separating herself entirely from the Church.

I wonder how this offering could be pleasing to God, since it is made by one who is disposed to keep offending Him, by one who prefers human love to His divine love. The only thing that may please God is the fact of her taking the sufferings consequent on her own fault without murmuring against divine Providence, as some would do.

[11] "As all things, whether temporal or eternal, are bestowed on us by the bounty of God, no one can acquire a claim to any of them, save through charity towards God: so that works done without charity are not condignly meritorious of any good from God, either eternal or temporal. But since it is befitting the goodness of God, that wherever He finds a disposition He should grant the perfection, a man is said to merit congruously some goods by means of good works done without charity. Accordingly suchlike works avail for a threefold good, acquisition of temporal goods, disposition to grace, habituation to good works. Since, however, this is not merit properly so called, we should grant that such works are not meritorious of any good, rather than that they are" (*Summa theol.*, Suppl., q. 14, a. 4).

Her partner is a non-Catholic and his insensibility to those problems is of itself an invitation to follow the same way of thinking. This real danger is to be prevented, and priests should be moved by compassion and kindness for that tortured woman, affording her advice and whatever else they can do for her.[12] They cannot absolve her, they cannot give her Holy Communion; but if sacramentals may be given to non-Catholics, should they be denied to Catholic sinners?

Everybody agrees that Father Vann has been moved by great charity in writing his paper; his was a laudable purpose. But if charity pushed him strongly to call on God's and His ministers' mercy, let us also keep in mind that God's infinite mercy is always accompanied by His infinite wisdom, and thus also the priests' sympathy and conduct toward those poor souls must be regulated by prudence. Father Vann himself calls for the art of prudence in handling these cases.[13]

And the point is exactly to determine what prudence does allow. For if we priests examine our own general conduct toward those fellow-priests who have given up their clerical obligations and live in concubinage, we see we cannot easily meet them publicly or receive their visits at home. Not that we think they are lost forever, not that we seek to drive them to wander further; but we feel that too friendly relations with them can lead them or others into thinking that we find little or nothing to blame them for. This line of conduct is not unmotivated and should not be underestimated.

The first rule of prudence is that our sympathy and our help must not be taken by the divorcée as an approval, and still less for an inducement to prolong the actual situation. If she needs to be advised how to fight, she is not to be lulled into a false security. It might be useless to repeat to her the word of St. John the Baptist: "It is not lawful for you to have him" (*Matt.* 14:4); but it

[12] Fr. Vann himself wrote in *Blackfriars* (p. 376) a note which was not reproduced in the *Catholic Digest*. It reads thus: "The pastor cannot of course condone, still less encourage, the continuance of things which are sinful. What he can do, and what if he is a realist he must do, is to accept the facts as they are and then go on from there to see what can be done to make the best of a bad job—or, rather to bring good out of the evil."

[13] "The ultimate ethical judgment, as to what A is to do here and now, is not a question of science merely but of art, the art of prudence" (*Blackfriars, num. cit.*, p. 374).

might prove opportune to remind her that: "Whosoever shall keep the whole law, but offend in one point, is become guilty of all" (*James* 2:10); that all her prayers, all her sorrow, all her other good works are not meritorious of eternal life; that this much which is done by her is not enough. Charity toward the divorcée calls also for this advice.

Charity also toward other Catholics is the second rule. The clergy is not exclusively charged to impart blessings and to give advice; they have with their words and deeds to enforce the observance of the divine and ecclesiastical moral code; they must not scandalize the faithful. If the good relations of priests with such sinners might lead the faithful or the sinners themselves to think that, all things being considered, such marriages are not so bad or that they can be imitated without serious consequences, charity may impose an obligation of partially or totally breaking off those relations.[14]

Within these rules, and provided there is no particular contrary regulation by his Superiors, the priest may and should try his best to forestall greater evil and to obtain some good.

* * * * *

I am not going to follow Father Vann's optimism on the creative power of darkness, in his final paragraphs. As I grow older, I feel my enthusiasm for poetry gets cooler; and I do not regret it. What I do regret more and more, as I advance in age, is that we—I mean all of us—have made exaggeration a need of social life. To be moved to pity, we oblige the beggar to exaggerate his wants; to be brought to the right price, we compel the seller to exaggerate his merchandise's cost; one must overpraise what one does not wish to see undervalued. But the beggar knows we do not believe all he says, the seller knows we are far from convinced by his protestations,[15] and everybody knows that his words will not be taken too literally.

[14] It has been said that "at a time when the unity and the indissolubility and the sacredness of matrimony are already under attack, the best possible service to American Catholics is to encourage them to heroism in regard to the divine and immutable laws of marriage" (Carr, "Pity vs. Principles," in *The Priest*, February 1954, pp. 13 f.). Circumstances must be considered by prudence.

[15] Merkelbach says: "Pauperibus publice expositis qui signa extremae necessitatis videntur ostendere (v.g. ex nuditate, morbo, etc.) aut qui illam

Exaggeration has thus become an art. A diplomat is supposed never to answer "No"; if he means "No," he should say "Most likely"; if he means "Likely," he must reply "Of course." To impress his students an old theology professor used to put it this way: "All theologians teach . . . , most theologians hold . . . , some theologians claim. . . ." This is called rhetoric. Father Vann knows how to handle it. His article has served its purpose: it has been read, it has been commented upon, it has been criticized; all this because Father Vann begins by exaggerating, although immediately attenuating his expressions. First: "A contract has been entered into"; then "There have been moralists holding invalid an immoral contract"; finally: "Contract or no contract." Many a term of his is not to be taken in its technical, theological sense, but to be interpreted to mean something less, at times something else.

He intended to make an impression on priests, to remind pastors of other sheep they have which are not of the familiar fold (*John* 11:16) and that even those others they should prudently call, rather than imprudently scare away. The means suggested by Father Vann might not prove suitable; but the problem has been raised and this is the first step to a practical solution.

Perhaps by insisting on Father Vann's exaggerations, I, like other critics, have also exaggerated. Father Vann presented a case hinging on prudence, and most of our questions have dealt with science. Though it may prove convenient for a professor to change a pupil's difficulty in order to solve it with masterly dexterity, it would be of no profit to a patient to have the diagnosis of his case altered on the grounds that the pharmacist has but one medicine.

Let us, then, take the practical case as Father Vann puts it. The Catholic divorcée comes with all secrecy—I mean without occasioning anybody's scandal—to you, a priest. She tells you of

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asserant (v.g. dicendo se 3 diebus ieiunasse), raro quis tenetur ex praecepto subvenire etiam de superfluis, tum quia forsan ad movendos spectatores ista necessitas exaggeratur . . ." (*Th. Mor.*, I, 933). And also: "Pura mendacia (vel iuramenta) quibus mercatores pretium exaggerant, aut affirmant rem venalem sibi tanti comparasse vel tanti aliis vendidisse, sicut illa quibus emptores affirmant se alibi minoris emere posse vel potuisse, plerumque non sunt habenda ut verae fraudes: nullus enim hisce multum fidere solet, quae adhiberi consueverunt ut ad moderatum pretium perveniatur" (*ibid.*, II, 519).

her situation, of her great difficulty to quit children and partner, of her sorrow and of her tortures of mind.

As no arrangement, perfect from every point of view, is possible, would you just tell her she is only to be blamed and she has but to suffer the consequences of her own momentary but momentous aberration? Not if you have a heart.

Would you just content yourself with insisting on the sin she committed, on the sins she is committing, on the danger of her future salvation? You would run the risk of merely striking the air.

Would you just explain to her how her present sins, though involuntary *secundum quid,* are voluntary *simpliciter;* that her good works, even if by some theologians called meritorious *de congruo,* are not meritorious *de condigno*; that God's mercy is always regulated by His wisdom and justice? Not if you are a practical man.

As a practical man, you would try to make the best of a bad job. If nothing better can be obtained, you would advise her to pray that God help her, either by Himself changing the situation or by giving her the strength to change it herself; you would advise her to continue to keep the other commandments, to stay in the Church, to maintain her hope. And if, while leaving, she should say: "Bless me, Father," you would give her your blessing.

Though this is not all Father Vann says, it is according to his deep intention.

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OUR FIRST CHURCH OF MARY IMMACULATE

Among the friars who resided in the Franciscan Friary of the Immaculate Conception at Havana, Cuba, in 1617 was a very old, retired missionary by the name of Father Francisco Marrón. He had been a missionary in Peru, in Guatemala, in Mexico, and in Florida.

The venerable missionary was visited by Father Luís Gerónimo de Oré, a native of Peru and now official visitor of the Franciscan missions in Florida and Cuba. He spoke to the Father Visitor of Father Pedro de Corpa and his four confreres who won the martyr's crown in Guale, present Georgia, in 1597. At the time, Father Marrón had been in St. Augustine as superior of all the missionaries in Spanish Florida, which included present Georgia. Now, twenty years later, he was confined to bed and in a dying condition. At the end of the interview, Father Oré asked him:

"Father, how long have you worn the habit of our holy Father Saint Francis?"

"For more than eighty years," replied the venerable old man.

"And how old are you?"

"I am over a hundred years old."

Not long afterwards Father Marrón died; and Father Oré conducted the obsequies.

It was probably in 1590 that Father Marrón went to Florida for the first time. He was at St. Augustine as superior of the Florida friars in 1592. However, in 1594 he was back in Cuba; for in that year he accompanied Governor Avendaño to Florida, arriving at St. Augustine on June 16. During the next three years he served as parish priest of the frontier town as well as guardian of the local Franciscan friary and superior of the Franciscans in all of Florida. After the signature of the secular priest Father Escobar de Sambrana, pastor during the first half of 1594, those of Father Marrón are the first in the extant baptismal registers of the parish of St. Augustine, the oldest in the United States.

The Franciscan friary in St. Augustine, of which Father Marrón was the guardian or superior, had been established in 1584 by Father Reinoso and his four companions who arrived in No-

vember of that year. This friary, the first religious house founded in what is now United States territory, as well as the chapel belonging to it, were placed under the patronage of Mary Immaculate and called the Convento de Immaculada Concepción. The chapel of the friary was the first church in the United States that was dedicated to the Immaculate Conception.

Although a Franciscan, Father Alonso Cavezas, was chaplain of the fort at St. Augustine already in 1578; the Franciscan friary of the Immaculate Conception at St. Augustine is mentioned for the first time in 1587 as one of twenty-one friaries in the Caribbean area belonging to the Franciscan Province of Santa Cruz. Another convent of this Province in Santo Domingo was likewise dedicated to the Immaculate Conception.

That the friary in St. Augustine was founded in 1584 is indicated by Father Oré who wrote that Father Alonso de Reinoso and the first companions he brought with him, that is, in 1584, "were engaged in the land of Guale, in Tolomato, Tupiqui, Santa Elena, *and St. Augustine*. Everywhere they began to gather abundant fruit by preaching and exhortation." This first friary and its church were no doubt constructed of poles and palm and had a thatched roof.

About two o'clock in the afternoon on Friday, June 6, 1586, the day after the feast of Corpus Christi, the notorious English buccaneer, Francis Drake, and his armada, carrying (according to Spanish reports) from 1,500 to 2,000 men, appeared at St. Augustine. The next day, after unloading artillery from his ships and placing it behind sand dunes on the shore, he began to bombard the fort of St. Augustine, then called San Juan de Pinello. The fort was built of wood and Governor Menéndez Marqués had less than a hundred equipped soldiers to defend it. He therefore abandoned it and joined the women and children who had been taken previously to a safe place in the woods. Drake burned the fort and the town of St. Augustine including the parish church and the Franciscan friary and its church; and a week later he sailed north to the Roanoke colony.

The following year, the town of St. Augustine and the Friary and Church of the Immaculate Conception had been rebuilt; for, in October, 1587, when Father Reinoso and another group of twelve new missionaries recruited by him arrived at St. Augustine,

they were able to stop at the friary before they entered upon their work in various Indian towns, the nearest one being Nombre de Dios, a short distance north of St. Augustine.

The pastor at St. Augustine at this time was the secular priest, Father García de Trujillo. In fact, he served in that capacity for twenty-eight years, 1565 to 1593. In 1594, on July 6, Father Marrón, who was then the pastor, reported that both at the church of the Franciscan friary and in the parish church services were conducted with devotion and solemnity, because of "The Christian spirit and practical wisdom which the governor possesses in this matter as well as in other things that pertain to his government."

The good governor of whom Father Marrón spoke was Domingo Martínez Avendaño who had just assumed the office, and died the very next year, on November 24, after receiving Extreme Unction. He was buried in the church of the Franciscans in St. Augustine.

Before his death, in 1595, this governor and Father Marrón had welcomed to Florida an illustrious group of missionaries, Father Juan de Silva and his ten companions, some of whom won the crown of martyrdom in the Guale missions on the coast of Georgia in 1597.

Some interesting facts about the Franciscan friary and church in St. Augustine are contained in a report made in 1598 by Avendaño's successor, Governor Canzo. The friars were living in penury, he reported. The friary was in need of repairs and did not have enough rooms; it had only a roof of palm and was in danger of fire. The church, connected with the friary, needed a tile roof; and there was a lack of vestments for divine service. He suggested that some 3,000 reales which had been salvaged from two shipwrecks be used for the needs of the Friary and Church of the Immaculate Conception.

On March 14, 1599, both the friary and its church were actually destroyed by fire; and the two or three Franciscans who had been living there at the time were temporarily housed in the so-called Hermitage of Our Lady of Solitude, that is, in the chapel of the Hospital of Nuestra Señora de la Soledad. This hospital, the first in the United States, had been built only during the preceding year. A petition for aid to rebuild the friary and its church was sent to the Spanish crown. It asked merely that they be constructed of wood, since stone was scarce. Although nothing seems to have

been done by 1604, the new Franciscan church was completed and the friary was underway in May, 1605.

Since the Friary of the Immaculate Conception in St. Augustine was the headquarters of all the Franciscan missionaries in Florida, who in the seventeenth century reached a total of fifty in forty-four mission centers with thirty thousand Christian Indians, those headquarters served also as an *infirmary* for sick missionaries. Father Baltasar Lopez, for instance, in 1601 came from his mission of San Pedro to the temporary friary at St. Augustine and there took to bed. The next year he was at San Pedro Mission once more; and in 1603, nails, timber and other material were brought from St. Augustine to build a new church at that mission. Similarly, Father Joseph Bamba Galindo, missionary at Potano, in 1681 asked permission to retire to St. Augustine because of infirmity.

By the beginning of the seventeenth century the Friary of the Immaculate Conception had also become a *school,* probably a combination of school and seminary. This school was in existence when Bishop Altamirano visited Florida in 1606; and in his letter to Spain, the Bishop favored the training of Florida boys for the sacred ministry and thought this would render it unnecessary to send so many friars from Spain. The Franciscan Bishop Martinez Tejada, auxiliary of Santiago de Cuba, who resided in St. Augustine for about ten years, 1736 to 1745, personally conducted the school there. About the middle of the eighteenth century a school was opened by Father Andrés de Vilches also in the recently established town of Gracia Real de Santa Teresa de Mosa, a special town and parish for fugitive negroes from the English colonies. Father Juan de la Via was pastor there temporarily as early as 1753; and in 1758, Father Sánchez Gines was pastor of this the first colored parish in the United States.

The Friary of the Immaculate Conception was also made the first Franciscan *novitiate* in the United States in 1607. In September of that year, two secular priests who had come to Florida with Bishop Altamirano and five colonists or sons of colonists were clothed with the Franciscan habit at St. Augustine. The two priests were Father Vincente Ferrer de Andrade and Father Manuel Godino. While approving of what had been done the government in Spain ordered that for the present no more novices should be received.

However, two years later, the Franciscan houses in Florida and Cuba were organized into a custody; and in 1612, they were made a Province, the Province of St. Helena—the first Franciscan Province in the United States. In 1609, when these houses were raised to the rank of a custody, the friaries at St. Augustine and in Havana were designated as novitiate houses. As late as 1735 Father Andrés Calderon held the office of master of novices in the friary at St. Augustine, even though by that time the Province had been reduced to a Commissariat Provincial.

A report of 1655 refers to Immaculate Conception Friary in St. Augustine as the Capitular Convent of the Province of Santa Elena, and informs us that ordinarly four friars resided there, namely the guardian, a preacher, and two lay brothers, and that sick friars from the Florida missions stayed there to get cured.

When the English corsair Davis plundered and ravaged the town of St. Augustine in 1665, the Friary of the Immaculate Conception was probably damaged, if not destroyed. Once more it was destroyed on Oct. 22, 1702, when Moore, former governor of South Carolina, and Colonel Robert Daniel attacked St. Augustine by sea and by land. Unable to take Fort San Marcos (Fort Marion), they set fire to the town and burned also the Franciscan friary, church, and library. Writing to the Rev. Dr. Bray of Charleston, S. C., the Protestant clergyman Reverend Edward Marston wrote: "To show what friends some of them are to learning books, when they were at St. Augustine, they burned the convent library worth about six hundred pounds sterling and a valuable collection of Greek and Latin Fathers; the Holy Bible itself did not escape destruction because it was written in Latin. This outrage was done as soon as they arrived, by order of Colonel Robert Daniel."

After the English had departed, the town of St. Augustine was slowly rebuilt. The reconstructed friary and its church were only poor temporary houses; for, in 1719, St. Augustine was still asking for forty thousand pesos for rebuilding the houses and churches which the English had burned seventeen years previously. In 1722 directions were finally given that available funds be used, first of all, to build the Church of the Immaculate Conception, attached to the Franciscan friary. The latter was finally constructed, a plain

chapel consisting of four stone walls and a palmetto roof, while frail huts served as a friary.

In 1740 the English, under Governor James Oglethorpe of Georgia, besieged St. Augustine, but they were unable to capture it. By then the town was so well fortified, that it was able to withstand Oglethorpe's 2,000 troops, including savage Indian allies, until relief came. Although the English invaders destroyed the missions in the districts outside the city, they were finally repulsed. During the siege it was Bishop Martinez Tejada who kept up the courage of the people who were on the verge of starvation. At the time, the population of St. Augustine was 1,509.

Before Oglethorpe's attack, the city of St. Augustine had employed Apalachian Indians and convicts from Mexico to construct the Castillo San Marcos which was at one end of the town, and the Franciscan friary, which was at the other end about a mile distant, with a kind of stone called "coquina," and to connect the two with a sea wall of the same material. "Coquina" was a concrete consisting of broken shells cemented with shell lime, and was found on a nearby island. Both the fort and the friary were completed only after 1755.

However, the Franciscans were not to have their new friary for a long time. In 1763 Spain ceded Florida to the English; and the ten Franciscans who were still in Florida at that time, together with the 5,500 Spanish settlers and soldiers, departed for Cuba and Spain. During the 190 years that the Franciscans had been in Florida they had converted more than 160 Indian pueblos to the Faith. In St. Augustine, priests from the friary served also as pastors of the Spanish settlers whenever a secular priest was not available or he was absent. Miss Emily L. Wilson of the St. Augustine Historical Society has supplied the writer with six pages of closely typed names of Franciscan friars who administered baptisms and officiated at marriages and funerals in St. Augustine during the years from 1594 to 1763; and the list is not complete. These names are taken from the ecclesiastical records of the parish church of St. Augustine. It is interesting to note also that among the ten Franciscans who left St. Augustine in 1763 there was one Father Felipe Sabedra, master of grammar, who went on to Caracas, Venezuela, indicating that the Franciscan school in St. Augustine was kept up to the end.

When Spain surrendered Florida in 1763, an agent of the Spanish government sold the Franciscan Friary and Church of the Immaculate Conception to John Gordon, an English Catholic, for $1,500; but the English government ignored the transaction, and the friary became the barracks of the British troops because its well, so we are told, had the best drinking water.

After belonging to the English for twenty years, Florida once more became a Spanish possession in 1783 and remained such until 1821 when it was acquired by the United States. It was during this second Spanish period, namely in 1796, that the old part of the present Cathedral of St. Augustine was built. The stone parish church of St. Augustine which was standing in 1763 was torn down by the English.

Noteworthy is the fact that old St. Augustine during the first Spanish period had no less than four churches and chapels. Besides the parish church and the Franciscan Church of the Immaculate Conception, there was the chapel of the Hospital of Nuestra Señora de la Soledad and the shrine of Nuestra Señora de la Leche. The latter was built about 1620, and, at least from 1728 on, was used as the church of the Indian Mission of Nombre de Dios. This mission was transferred at the time from its place north of St. Augustine to the city itself.

During the second Spanish period, in 1784, the Franciscans of Santa Elena Province, now restricted to Cuba, sent a request to the Spanish crown for permission to return to Florida; but the petition was not granted. Of the old Franciscan Friary and Church of the Immaculate Conception nothing remains today except the foundations and a part of the wall (at least in 1935). The United States government built St. Francis Barracks on the foundations of the Franciscan friary of old St. Augustine.

MARION A. HABIG, O.F.M.

Franciscan Friary
St. Louis, Missouri

NEWMAN AT BIRMINGHAM

If asked where John Henry Newman lived as a Catholic many people fairly familiar with Newman and his work would be hard pressed for an answer. Not at London, which would be the first thought, but at Birmingham, England, Newman lived and wrote and preached and prayed.

And what did he find when he settled at Birmingham? A glance at the interesting history of the town shows us. Birmingham is a city created by Industry. One hundred thirteen miles northwest of London, it lies near the center of England. It has always been a focal point, in the Middle Ages for roads, today for railroads from London, Bristol, Liverpool, and Manchester. In the thirteenth century it was a considerable market town. Two Guilds flourished there in the fourteenth century. In the sixteenth century it was visited by Leland[1] who wrote: "there be many smithes in the towne that use to make knives and all maner of cuttynge tooles, and many lorimars that make byts, and a greate many naylors, so that a greate parte of the towne is mayntayned by smithes." He goes on to tell how they get "yren out of Staffordshire and Warwikshire, and their see coale out of Staffordshire." There were many trained blacksmiths and it was already the hardware store of England, offering needles, pins, nails, buttons, hooks and eyes, and a screw trade that turned into a modern monopoly. Burke later called it "the toyshop of Europe."

By the close of the seventeenth century it was ready to become a center of industry. The year 1709 saw Abraham Darby experimenting with coke for smelting iron in nearby Coalbrokedale. Cotton spinning took place here before 1730. The town was ideal since it was not incorporated, had no longer any Guilds, and had a Port at Bristol not too far away. In 1738 John Wyatt and Lewis Paul used their roller spindle for the first time here. In 1773 Mathew Boulton, a successful hardware manufacturer, teamed up with James Watt to make a success of the steam-engine. At nearby Soho a large plant arose for the construction of steam-engines.

[1] John Leland (1506-1552), an English antiquarian, searched the monasteries for manuscripts. He planned a monumental work on the topography of England, accounts of English nobles and a history of antiquities. Cf. "Leland," *Encyclopaedia Britannica,* 1952 ed., XIII, 900.

In 1700 the population was four thousand. By 1750 it had leaped to thirty thousand and by 1848, when Newman settled there, it was over three hundred thousand.

Not only was Birmingham the center for industrial movements; it was also the center for political and religious movements. In 1831-1832 a Political Union was formed to become the center of agitation for the Reform Bill. The work was rewarded by giving the city two representatives. When a charter was granted officially recognizing Birmingham as a "town" in 1838 and bestowing upon it a Mayor, sixteen Aldermen, and forty-seven Councillors, riots followed, showing the social unrest accompanying the rapid development of an industrial town.

In 1688 the town lost its last Roman Catholic Church. The next Catholic Church was not built until 1789. From 1688 to 1850 it was Missionary country as far as the Catholic religion was concerned. A Vicar Apostolic presided over the counties of Oxford, Stafford, Warwick, and Worcester. This Vicariate became the center of and starting point for the Catholic Renascence, due to the work of men like Bishop Milner[2] and the inspiration of St. Mary's College, Oscott.[3]

This was the town that Newman chose to work with and live in. He wanted to found an Oratory, and wrote his friend Dalgairns, Jan. 15, 1847: "How would it *suit* us to be Oratorians? First we give up our Dominican notion of *teachers of divinity in schools* or of *classics* or *philosophy*. The Oratorian rule does not admit of it. . . . Secondly we *must* be *located* in a *town*." Going on to describe the method St. Philip Neri, the founder of the Oratory at Rome, used and speaking of the changes necessary to fit England Newman remarks: "On festivals it might also be, or at least embrace the discussion which would be found in a mechanics' institute, indeed I should wish at any rate the Oratorio to include the functions of a Mechanics' Institute among its duties."[4]

[2] John Milner, Vicar Apostolic, 1803-1826, was an outstanding man in the field of polemics, ecclesiastical history and sacred archaeology.

[3] St. Mary's College became the rallying point for Catholic forces during the Oxford Movement. Nicholas (later Cardinal) Wiseman was President, 1840-1847. He was a close friend of Newman and offered him refuge there in 1845 when Newman became a Catholic.

[4] J. H. Newman to J. D. Dalgairns in Wilfrid Ward, *The Life of John Henry Cardinal Newman* (London: Longmans, Green and Company, 1913), I, 176.

He thought of starting in London and wrote: "St. John and I feel London has particular claims on us; how is this reconcilable with out position at Maryville? thus: I would begin in Birmingham, but only by opening such a mere oratorio as I have described."[5] Newman wrote his ideas and gave them to Msgr. Brunelli who liked the idea admitting that "the application of the Oratory in England would require certain alterations so as to make it take with a sharp manufacturing population."[6]

A Papal Brief established the Oratory at Birmingham, "which I like better myself" Newman commented.[7] On Feb. 2, 1848, it was formally inaugurated with about eighteen priests and three lay brothers. On October 31 they moved to St. Wilfrid's, Cheadle, another suburb.

Towards the end of the year Newman comments on their work: "we have done something—I should not wonder if, in Birmingham, Marydale and here, we shall have received into the Church a hundred converts in the course of the year; I suppose we have preached 8 to 10 sermons every Sunday and have had a fair number of penitents. . . ."[8] He also wrote at Christmas of his next move: "We shall soon leave it [St. Wilfrid's] for Birmingham—for a gloomy gin distillery, of which we have taken a lease, fitting up a large room for a Chapel."[9]

They moved into the former "gin distillery" Feb. 2, 1849. It was situated on Alcester Street in Birmingham. Still in April "The House is full of masons, carpenters and painters, not to say upholsterers—lath and plaster partitions, doors, windows, passages, bridges, skylights, and book-cases being all in course of formation."[10] When cholera broke out at Bilston, close by, in Sep-

[5] *Ibid.*, p. 177. A London branch was founded May 31, 1849, but Newman remained in Birmingham.

[6] J. H. Newman to J. D. Dalgairns, Jan. 22, 1847, in Wilfrid Ward, *op. cit.*, I, 178.

[7] J. H. Newman to Henry Wilberforce, Jan. 19, 1848, in Wilfrid Ward, *op. cit.*, I, 197.

[8] J. H. Newman to Frederick Capes in Wilfrid Ward, *op. cit.*, I, 215 f.

[9] J. H. Newman to Henry Wilberforce, Dec. 25, 1848, *op. cit.*, I, 236.

[10] J. H. Newman to Frederick Capes, April, 1848, *op. cit.*, I, 226.

tember, 1849, Newman went with two of his priests and a brother to help care for the diseased.

On Apr. 15, 1852, the Oratory was moved to Hagley Road, Edgebaston, southwest of the center of the city, a residential district just north of the manufacturing districts. And there Newman remained for the rest of his life, broken only by a few years' stay in Dublin working in the Catholic University there, or other visits to other parts of England and the Continent.

While Newman did not work for social betterment directly like Manning, yet there is a constant awareness of his environment in his sermons. He is preaching to win souls back to God, souls that have been deeply affected by the industrialization in England. While it is not at all an outstanding feature of his sermons, yet there are occasions when he does use the fast expanding industrial town as a point of reference, comparison or departure.

In 1849 he preached his first sermon to the people of Birmingham telling why he came. His motive as a preacher is their salvation as a hearer:

> We know how the world goes on, especially in this country; it is a laborious, energetic, indefatigable world. . . .
>
> . . . efficiency is the measure of duty, and power is the rule of right, and success is the test of truth. . . .
>
> . . . a large town like this is a fearful sight. We walk the streets, and what numbers are there of those who meet us who have never been baptized at all! And the remainder, what is it made up of, but for the most part of those who, though baptized, have sinned against the grace given them, and even from early youth have thrown themselves out of that fold in which alone is salvation! . . .
>
> . . . we come to you in a peaceable time and in a well-ordered state of society, and recommended by that secret awe and reverence, which, say what they will, Englishmen for the most part, or in good part, feel for the Religion of their fathers. . . . It requires no great zeal in us . . . it does but require conviction, and that we have, that the Catholic Religion is given from God for the salvation of mankind. . . .[11]

Crowded congregations of Protestants and Catholics came to hear these sermons. In another sermon, "Saintliness the Standard

[11] John Henry Newman, *Discourses Addressed to Mixed Congregations*, 4th Ed. (London: Burns, Oates & Co., 1871), pp. 2-20.

of Christian Principle," in order to make a point he reminds them of a sight which they have seen:

> You know there are persons who never see the light of day; they live in pits and mines, and there they work, there they take their pleasure, and there perhaps they die.
>
> ... And as there are men who live in caverns and mines, and never see the face of day, and do their work as they best can by torchlight, so there are multitudes ... who, though possessed of eyes by nature, cannot use them duly, because they live in the spiritual pit....
>
> ... Contemplate the objects of this people's praise, survey their standards.... Their god is mammon; I do not mean to say that all seek to be wealthy, but that all bow down before wealth. Wealth is that to which the multitude of men pay an instinctive homage. They measure happiness by wealth; and by wealth they measure respectability. Numbers, I say, there are, who never dream that they shall ever be rich themselves, but who still at the sight of wealth feel an involuntary reverence and awe, just as if a rich man must be a good man.... It is a homage resulting from a profound faith in wealth, ... if he be rich, he differs from all others; if he be rich, he has a gift, a spell, an omnipotence; —that with wealth he may do all things.[12]

And still again he gives a word picture of the town:

> Go abroad into the streets of the populous city, contemplate the continuous outpouring there of human energy, and the countless varieties of human character, and be satisfied. The ways are thronged, carriageway and pavement; multitudes are hurrying to and fro, each on his own errand, or are loitering about from listlessness, or from want of work, or have come forth into the public concourse, to see and to be seen, for amusement or for display, or on the excuse of business. The carriages of the wealthy mingle with the slow wains laden with provisions or merchandise, the productions of art or the demands of luxury. The streets are lined with shops, open and gay, inviting customers, and widen now and then into some spacious square or place, with lofty masses of brickwork or of stone, gleaming in the fitful sunbeam, and surrounded or fronted with what simulates a garden's foliage. Follow them in another direction, and you find the whole groundstead covered with large buildings, planted thickly up and down, the homes of the mechanical arts. The air is filled, below, with a ceaseless, importunate, monotonous din, which penetrates even to your most innermost chamber, and rings in your ears even when you are not conscious of it;

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[12] *Ibid.*, pp. 85, 87-89.

and overhead, with a canopy of smoke, shrouding God's day from the realms of obstinate sullen toil. This is the end of man![13]

On Oct. 27, 1850, he preached at the installation of Bishop Ullathorne at St. Chad's Cathedral in the newly created Diocese of Birmingham. This sermon, "Christ on the Waters," foreshadows his more famous sermon, "The Second Spring," preached at the First Provincial Synod of Westminster held at Oscott in July, 1852. In the first of these sermons he uses the fear of the new power released in railroads to make a point:

> You know what a sensation railway accidents occasion. Why? because so enormous are the physical and mechanical forces which are put in motion in that mode of traveling, that, if an accident occurs, it must be gigantic. It is horrible from the conditions under which it takes place. In consequence, it impresses the imagination beyond what the reason can warrant; so that you may fall in with persons, who, on hearing, and much more, on undergoing such a misfortune, are not slow to protest that they never will travel by a railroad again. But sober men submit the matter to a more exact investigation. They do not suffer their minds to be fastened down or carried away by the thought of one or two casualties which shock them. They consider the number of lines, the frequency of trains, the multitude of passengers; they have recourse to the returns, and they calculate the average accidents, and determine the percentages. And then they contrast with the results thus obtained the corresponding results which coach traveling supplies, and they end, perhaps, by coming to the conclusion that, in matter of fact, the rail is safer than the road; and yet still, in spite of these undeniable facts, there are timid persons, whose imagination is more active than their reason, and who are so arrested by the exceptions, few as they are, that they cannot get themselves to contemplate the rule. In consequence they protest as steadily as before, that steam traveling is perilous and suicidal, and that they never will travel except by coach. Oh, my Brethren, there are many such alarmists in religion; .... They shrink from the great road of travel which God has appointed, and they run, as I may say, their own private conveyance, be it Wesleyanism, or Anglicanism, or Dissent, on their own track as safer, surer, pleasanter, than the Catholic way of passage because that passage is not secure from danger and mishap.[14]

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[13] *Ibid.*, pp. 105 f.

[14] Daniel M. O'Connell, S.J., *Favorite Newman Sermons,* 2nd Ed. (New York: The America Press, 1940), pp. 89 f.

Finally there is a fine passage where he points out why Catholics must make themselves respected in Birmingham:

> The opinion of London can only act on the individual through the opinion of his own place; metropolitan opinion can only act on me through Birmingham opinion. London abuses Catholics. "Catholic" is a word: where is the thing? In Liverpool, in Manchester, in Birmingham, in Leeds, in Sheffield, in Nottingham. Did all of London papagers prove that all Catholics were traitors, where must this opinion be carried out? Not in the air, not in leading articles, not in an editor's room; but in Liverpool, in Manchester, in Birmingham, in Leeds, in Sheffield, in Nottingham. . . .
>
> And now comes another important consideration: it is not at all easy to get a particular place, at the word of London, to accept about its own neighborhood in particular what London says of all places in the general. Did London profess to tell us about the price of iron generally, if it gained its information from Birmingham, and other iron markets in particular, well and good; but if it came forward with great general views of its own, I suspect that Birmingham would think it had a prior voice in the question, and would not give up its views at the bidding of any metropolitan journal. And the case is the same as regards Catholicism.... It is little to me, as far as my personal well-being is concerned, what is thought of Catholicism through the empire, or what is thought of me by the metropolis, if I know what is thought of me in Birmingham. London cannot act on me except through Birmingham, and Birmingham indeed can act on me, but I can act on Birmingham. Birmingham can look on me, and I can look on Birmingham. This is a place of persons, and a place of facts; there is far more fairness in a place like this than in a metropolis or at least fairness is uppermost. Newspapers are, from the nature of the case, and almost in spite of themselves, conducted here on a system more open and fairer than the metropolitan system. A Member of Parliament in London might say that I had two heads, and refuse to retract it, though I solemnly denied it; it would not be believed in Birmingham. All the world might believe it; it might be the theme of county meetings; the Prime Minister might introduce it into the Queen's speech; it might be the subject of most eloquent debates, and most exciting divisions; it might be formally communicated to all the European courts; the stocks might fall, a stream of visitors set in from Russia, Egypt, and the United States at the news; it would not be believed in Birmingham; local opinion would carry it hollow against popular opinion.[15]

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[15] Newman, *Lectures on the Present Position of Catholics in England.*

In 1906 Birmingham proved how correct this idea was by contributing to a Basilica in Newman's honor erected by the Oratorians there.

Newman's own attitude toward his work in Birmingham is best expressed in a letter to Msgr. Talbot who, upon the success of Newman's *Apologia pro Vita Sua,* had asked him to come to Rome to preach:

Dear Monsignore Talbot,—I have received your letter, inviting me to preach next Lent in your Church at Rome to "an audience of Protestants more educated than could ever be the case in England."

However, Birmingham people have souls; and I have neither taste nor talent for the sort of work which you cut out for me. And I beg to decline your offer.

I am, yours truly,

John H. Newman[16]

JOHN M. RENDER, C.P.

Sierra Madre, Cal.

[16] John H. Newman to Monsignor Talbot, July 25, 1864, *op. cit.,* I, 539.

METHOD IN PRIESTLY WORK

Apart, however, from this important question of attaining the degree of sanctity which his profession demands of him, the priest will find that upon the systematic or haphazard arrangement of his work depends in no small measure the facility or difficulty with which it is accomplished, and the less or greater amount of worry which it occasions him. The methodical priest not only does far more work than his desultory brother cleric, but he does it with far more ease and with a serene equanimity to which the latter is most frequently a stranger. Want of method means duties always accumulating, and sometimes neglected; and with the consciousness of such neglect, peace of mind is, or at least ought to be, incompatible.

—Arthur Barry O'Neill, C.S.C., in *AER,* IX, 3 (Sept. 1893), 180.

A RECENT APPRAISAL AND ITS BACKGROUND

During the year 1953 the magazine *The Commonweal* carried a series of articles sharply criticizing various aspects of Catholic activity and policy in the United States of America. Early this year these articles, prefaced by a foreword by Mr. George N. Shuster and a very brief introduction by the editorial staff of *The Commonweal,* were published in book form, under the title, *Catholicism in America.*[1]

This symposium is not particularly important in its own right. It merely restates the series of complaints and claims which Catholic Americans have long been accustomed to hear from a small, aggressively articulate, and not too well informed, section of our country's Catholic population. *Catholicism in America* has been of some service, however, in bringing together a good number of parallel passages and statements, and in thus helping us to work toward a recognition and evaluation of some of the attitudes and presuppositions upon which its appraisal of Catholic life in the United States is based.

There is good reason to believe that such an examination can be of service to the cause of Catholic truth. People like the contributors to *Catholicism in America* frequently set out to diagnose what they consider to be the ills of Catholic life, in this country and elsewhere. Very frequently (as in the present symposium), much of their diagnosis is manifestly inaccurate. Yet far too often there is a tendency to take the criticism or the complaints in works like *Catholicism in America* as a basis for discussion, without making any effort to ascertain the doctrinal and psychological prejudices that underlie these objections which come primarily from within the fold. It is impossible to appreciate the comments of these writers for *The Commonweal* on the status of Catholic life in the United States unless we are first aware of some of their own basic assumptions and predispositions.

[1] *Catholicism in America. A Series of Articles from* The Commonweal (New York: Harcourt, Brace and Company, 1954), pp. viii + 242. The volume includes seventeen essays, apart from the introduction and the foreword.

Two of the contributors to *Catholicism in America* are non-Catholics. One of them is a Mr. Reinhold Niebuhr, a gentleman who has occasionally made some very interesting observations about the true Church and its teachings in times past. In 1941, Mr. Niebuhr, together with several other "intellectuals," published a queer sort of manifesto entitled *The City of Man.* The authors of *The City of Man* had quite a bit to say about the Catholic Church. They objected strongly to the Catholic statement of the truth that the Catholic Church is truly the one kingdom of God on earth.

No apologetic is needed for the greatness of the Roman Church or for the glory of its achievement in piloting Western man through the Dark Ages. But its catholicity was severely curtailed by its constant temptation to commit the basic error of identifying the Church as a temporal kingdom with the "Kingdom of God" of Christian and prophetic expectation. This error invests the sociologically relative architecture of the Church with an unwarranted aura of unqualified holiness.[2]

Mr. Niebuhr and his friends were likewise opposed to the Syllabus of Errors.

In former ages already Roman Christian Catholicism had often proved Roman—or French, or Spanish, or Austrian—rather than Christian and universal. In more recent years its Syllabus of Errors (1864), the start of a Second Counter-Reformation challenging the liberal world that had risen from Reformation and Renaissance, played into the hands of political and social obscurantism. Its spiritual totalitarianism was exploited both as a pattern and as a tool by the totalitarianism of political and social enslavement.[3]

The authors of *The City of Man* were eager to have Catholics in the United States and also Catholics in Latin America weaken the bonds uniting them to the Roman Pontiff.

Freedom-loving, justice-loving Catholics—here as well as in the Latin-American republics and wherever else they can reawaken to the examples bequeathed by braver ages—will see to it some day that humility in faith be no longer the lure to servility in politics and that allegiance to the City of God be disentangled again from bondage to Vatican City as a foreign potentate in feud or trade with other potentates.[4]

[2] *The City of Man. A Declaration on World Democracy* (New York: The Viking Press, 1941), p. 40. There were seventeen signers of this "Declaration." [3] *Ibid.*, p. 41. [4] *Ibid.*, p. 43.

Mr. Niebuhr and his associates did not seem to think a great deal of doctrinal orthodoxy.

Democracy, in the catholicity of its language, interprets and justifies the separate creeds as its own vernaculars.

It follows, then, that none of these vernaculars, however venerable and lovable, and whatever their right to citizenship, can take the place of the universal language which expresses the common belief of man. The latter explains and annexes all dogmas as symbols; the churches, in the fetters of literalism, anathematize as heresy and error the symbolical meaning that is dogma's inward truth. No matter how dismayed we may be by the subjugation of Europe and Asia and the ruin of more than half of the civilized world, we shall not imitate the backward course of Julian the Apostate during the break-up of ancient civilization, or of the Roman populace running for asylum and atonement to old gods after the capture of their city by the Goths. We shall not turn, under the counsel of despair, from a higher and vaster religion to lesser ones.[5]

The City of Man is quite emphatic in its teaching about the separation of Church and state.

Old cults, developed and crystallized over the centuries, will have the honorable protection of democracy; but no Church, however powerful or far-spreading, can be officially acknowledged as a religion of the state, and no Church can be granted primacy or privileges above other churches. Indeed, the desire for such a place of privilege or pre-eminence on the part of any Church would be a measure of its inadequacy to the fundamental principle of democracy. The separation of state and Church, as first provided in the Constitution of the United States, is and remains the base from which arises the supremacy of world-humanism and world-democracy—the catholicity of the common creed, which embraces and interprets every lesser faith.

This common creed already exists; toward its luminous center all higher minds already point, from whatever distant horizon they may set out. The yoke of this creed is as easy as it is inevitable; its doctrines are as plain as they are undebatable.[6]

It is to be supposed that Mr. Niebuhr and his colleagues were serious when they signed the statement that constitutes the text of *The City of Man*. They manifested themselves in their statement as adherents to a new world religion, which they represented

[5] *Ibid.*, pp. 45 f.

[6] *Ibid.*, pp. 46 f.

as inevitable. This religion is something distinct from and superior to Christianity, which the new creed is supposed, in some way, to embrace and to interpret.

The adherents to the new religion of democracy (and Mr. Niebuhr was certainly not the least prominent among them) asserted that what "the churches" had condemned as heresy and error was, in reality, only "the symbolical meaning that is dogma's inward truth." Now the only religious society which has gone on over the course of the years condemning teachings as heretical or as erroneous is, of course, the Church, the Mystical Body of Jesus Christ. The harsh criticism of Mr. Niebuhr and his associates is certainly directed against the Catholic Church.

Graciously the signers of *The City of Man* agree that old religions will have the honorable protection of democracy, but they threaten that this protection will be withheld or withdrawn if any Church strives to become "a religion of the state." Indeed, the new religion itself has as its basis the separation of state and Church.

Now the fundamental position of Mr. Niebuhr and the other "higher minds" responsible for the issuance of *The City of Man* was a thoroughgoing opposition to the teaching that the Catholic Church is the kingdom of God on earth. This basic tenet of Protestant ecclesiology likewise inspires another of his reflections on the Church, one included in the second volume of his work, *The Nature and Destiny of Man,* published two years after the appearance of *The City of Man.* Here is what Mr. Niebuhr has to say on the prerogatives of the Church and of its visible head on earth.

> All Catholic errors in overestimating the sinlessness of the redeemed reach their culmination, or at least their most vivid and striking expression, in the doctrine of the church. Here the reservations of Augustine are forgotten; and the church is unreservedly identified with the Kingdom of God. It is the *societas perfecta.* It is the sole dispenser of grace. Its visible head assumes the title: "Vicar of Christ" which appears blasphemous from the perspective of a prophetic view of history. The title and the claim of papal infallibility reach such heights of human pretension that the Reformation indictment of the Pope as "Anti-Christ" may be regarded as something of an historical inevitability.[7]

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[7] *The Nature and Destiny of Man. A Christian Interpretation* (New York: Charles Scribner's Sons, 1943), II, 144.

Mr. Niebuhr's observations have several connotations, some comical and some serious. On the lighter side is his apparent belief that the designation "*societas perfecta*" has some kind of a spiritual implication. He seems unaware that the term is something which belongs to the realm of public law, and that it is applicable to the Church and to the state. Similarly, in a footnote, he informs us that the title "*Vicarius Christi*" "dates from Innocent III." He is apparently unaware of the fact that a Roman Council employed the term in acclamations directed to the Sovereign Pontiff as early as the year 495.[8]

On the more serious side there is this consideration: the man who, little more than a decade ago, came forward with these bitter statements about Catholic doctrine now appears in a symposium put out by Catholic laymen as the author of an article entitled "A Protestant Looks at Catholics." He comes forward as a friendly critic. Yet he holds fast to his fundamental position, set forth in *The City of Man* and in *The Nature and Destiny of Man*. In line with that position he recommends the establishment of "methods of intercourse through which Protestants might learn to appreciate the Catholic Church as a religious community with a treasure of graces of the spirit, and Catholics might know Protestant Churches as religious communities with a common treasury of faith rather than merely as rival political groups."[9] He further states his belief that "Christian charity would accomplish the same end [make pragmatic compromises in order to achieve harmony between seemingly incompatible positions] if Christians were humble enough to achieve the necessary charity."[10]

The "pragmatic compromise" suggested by Mr. Niebuhr would be, in effect, merely the acceptance by Catholics of the teachings he set forth in *The City of Man* and in *The Nature and Destiny of Man*. A Catholic who would come to imagine that Protestant religious groups are actually "religious communities with a common treasury of faith" would be holding a view incompatible with the revealed truth that the visible Catholic Church is the one kingdom of God on earth, the Mystical Body of Jesus Christ. It is

[8] Cf. Maccarrone, *Vicarius Christi: Storia del titolo papale* (Rome: Lateran Athenaeum, 1952), p. 54; Fenton, "Vicarius Christi," in *The American Ecclesiastical Review*, CX, 6 (June, 1944), 460.

[9] *Catholicism in America*, p. 30. [10] *Ibid.*, p. 36.

wrong to deny this truth, by reason of pragmatic compromise or in any other way.

With the exception of one essay, "A Jew Looks at Catholics" (an essay, incidentally, mostly remarkable for its absurd animadversion against Monsignor O'Donnell),[11] all of the other contributions to *Catholicism in America* are presented as the work of Catholic laymen. The most disturbing fact about the symposium is that these Catholic writers, working from principles quite distinct from those held by Mr. Niebuhr, agree with many of the conclusions he has defended in his previous writings.

Mr. Niebuhr, as we have seen, was quite vehemently opposed to any suggestion that, in the brave new world ahead, any Church should ever be designated "as a religion of the state." He is enthusiastic for the "separation of state and Church," which, for him and for the other signers of *The City of Man,* is the foundation for the catholicity of the common creed of the future.

In *Catholicism in America* we find strong opposition to the Catholic writers who teach and defend the truth that every state is objectively obligated to worship God according to the rites of the one true religion. The terms in which some of that opposition is expressed offer an interesting insight into the basic attitude of the symposium.

Mr. Shuster, in speaking about the Church-state discussion, reports that "individual Catholics sometimes talk and act as if they cannot wait for the day when they will be taking over the business of the country and making short shrift of dissenters."[12] He makes no effort to indicate the identity of any of these individual Catholics. Neither does he offer to tell what exactly they have said or done to give him the fantastic impression that they are only biding their time to make short shrift of non-Catholics.

Obviously, in making this allegation, Mr. Shuster is more concerned with creating an impression than with describing a fact. He does not say that any Catholic has ever written or said that he was waiting for the chance to proceed against non-members of the true Church. He should know very well that such a thing has never happened. What he has actually claimed is merely that some Catholics have spoken and acted in such a way as to give that

[11] Cf. *ibid.,* p. 43.

[12] *Ibid.,* pp. 4 f.

impression. What has really happened has been that men who have written to defend the actual teaching of the sovereign Pontiffs from Gregory XVI to Pius XII on questions of Church and state have sometimes been opposed by fellow Catholics who have tried to make them appear as less than perfectly attached to their country and to its Constitution.

Even more enlightening than the procedure of Mr. Shuster is that of Mr. Clancy. He actually speaks of "Catholic counterparts"[13] to the famed anti-Catholic agitator, Blanshard. And, according to Mr. Clancy:

> As the American environment grows increasingly secularized, Catholics grow more fearful for the survival of spiritual values. And as they do, they attempt to impose a unity and authority on areas of life in which they can make no legitimate spiritual demands. It is a vicious circle. The secularists provide the religious "integralists" with ammunition to be used against the claims of the temporal, and the "integralists," in their turn, give the secularists ammunition for use against the rights of the spiritual. Mr. Blanshard and certain spokesmen for an "integral," "militant" Catholicism really owe each other much.[14]

In this passage Mr. Clancy shows a kind of sympathy for two of the attitudes manifested by Mr. Niebuhr and the other authors of *The City of Man*. He supports the teaching of those who agree with Mr. Niebuhr in his opposition to "a religion of the state," and he seems to dislike the efforts of those who work to defend the cause of Catholic orthodoxy. Otherwise it is difficult to see how he could consider the terms "integralism" and "integralist" as distasteful.

The Modernist heretics designated as "integralism" or as "integrism" the teachings of the men who were the first to unmask and refute the doctrines later condemned by St. Pius X. Needless to say, the Modernists were very bitter in their remarks about integralism and the integralists. Loisy's *Memoirs* express a distaste for integralism quite similar to that expressed in *Catholicism in America*. Obviously neither Mr. Clancy nor those who might be inclined to take him as an authority think along the lines of Loisy, but just as obviously this author has done a serious dis-

[13] Cf. *ibid.*, p. 10.

[14] *Ibid.*, p. 23.

service to his readers in being naive enough to follow the lead of men like Loisy in expressing a dislike for integralism and integralists.

In the encyclical *Humani generis* Pope Pius XII reproves the workers for religious unity who treat as obstacles in the way of reunion things "which are the defense and support of the integrity of the faith."[15] On May 31 of this year, in the allocution *Si diligis,* the Holy Father spoke of the Holy See's obligation "before God to safeguard sound doctrine and to preserve it free from corruption and adulteration (*de tutanda atque incorrupte et integre servanda sana doctrina*)."[16] It would seem that the Holy Father's efforts in favor of the *integritas fidei* and his recognition of an obligation to preserve sound teaching integrally might serve to place him within the category of the integralists.

The meaning and the special aptitude of the term "integralism" can only be understood, it seems to me, in the light of the tactic reproved by Pope Leo XIII in his letter *Testem benevolentiae,* addressed to Cardinal Gibbons. That tactic has been fundamental to the procedure of the outstanding doctrinal aberrations of the twentieth century, and of the last years of the nineteenth century.

In the *Testem benevolentiae,* Pope Leo made his doctrinal decision "in order to provide for the integrity of the faith."[17] He thus described the principles or sources of the "new opinions" which were then troubling some members of the Church.

> The principles on which the new opinions we have mentioned are based may be reduced to this: that, in order the more easily to bring over to Catholic doctrine those who dissent from it, the Church ought to adapt herself somewhat to our advanced civilization, and, relaxing her ancient vigor, show some indulgence to modern popular theories and methods. Many think that this is to be understood not only with regard to the rule of life, but also to the doctrines in which the deposit of faith is contained. For they contend that it is opportune, in order to work in a more attractive way upon the wills of those who are not in accord with us, to pass over certain portions of doctrine (*capita doctri-*

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[15] Cf. *DB,* 3008.

[16] The text and the translation are to be found in *The American Ecclesiastical Review,* CXXXI, 2 (Aug., 1954), 129, 134.

[17] Cf. Cardinal Gasparri's *Codicis iuris canonici fontes* (Vatican Press, 1933), III, 535.

nae), as if of lesser moment, or so to soften them that they may not have the same meaning which the Church has invariably held.[18]

The theologians who first pointed out and denounced the practice of passing over or changing some sections of Catholic doctrine so that opposition to Catholicism on the part of some non-Catholics might be reduced were rightfully designated as integralists. These men contended, and contended quite rightly, that no one has the right to misrepresent Catholic teaching, even for the purpose of making the Catholic position appear more acceptable to non-members of the Church. They based their arguments on the fact that it is wrong to set forth Catholic teaching other than in an accurate and integral way. They were quite right in holding and arguing that men are bound to accept all of Catholic doctrine, Catholic teaching in its entirety or integrity.

It is difficult to see, in the context of Mr. Clancy's article, exactly what he has against "integralists" and against "spokesmen for an 'integral,' 'militant' Catholicism" other than the concern of these men for the accurate and unequivocal teaching of Our Lord's entire teaching in His Church. Mr. Clancy seems not to accuse these men of any doctrinal incorrectness. It would appear that he is merely showing distaste for some Catholic authors who have the temerity to insist that the teaching of the Catholic Church be taught in its entirety, and an unfashionable unwillingness to consent to the suppression or the novel interpretation of any portion of Christian doctrine.

Mr. Clancy's attitude is quite in line with the mentality manifested by Mr. Niebuhr and by the other signers of *The City of Man*. However, it would seem to justify, at least to a limited extent, the somewhat cynical remark made not so long ago, to the effect that sacred theology is coming to be the one science in which accuracy is considered as an imperfection, and in which a man can gain a reputation as an expert or an authority by the simple process of having his name connected with some particularly blatant blunder. Actually we have arrived at a situation in which men who were responsible for some of the most serious inaccuracies reproved in the encyclical *Humani generis* are being presented to American Catholic readers as eminent authorities in the field of sacred theology while the integralists, the men who, whatever their individual

[18] *Ibid.*, 535 f.; *DB*, 1967.

intellectual capacities may be, have been right, at least to the extent that they have protested against the misrepresentation and suppression of Catholic teachings, are made to appear as objectionable by writers like Mr. Clancy.

As Fr. Raymond Dulac has shown in his brilliant article in *La pensée catholique,* integralism has an honorable name and a glorious history.[19] The integralists, after all, were the theologians who unmasked and refuted a heresy. Since the last days of the nineteenth century, these men have done within the Church the kind of work that the great Fathers of the Church did against Arianism, Nestorianism, and the heresy of the Monophysites. They have done the same sort of task against the Modernists that the great Counter-Reformation theologians did against the heresiarchs of the Reformation.

The distaste of Mr. Clancy and of others like him for the integralists as a group must be traced to the magnificent publicity efforts of the Modernists. These heretics were failures as theologians, but they were among the most successful advertising men of recent years. They managed to put across the notion that they were men of tremendous intellectual prowess, and that the theologians who opposed them were mental pygmies, moved mostly by envy of intellectual accomplishments which they could never hope to equal. They succeeded in tricking unwary Catholics into believing that Modernism was actually the fruit of genuine study by men whose only offense was that they had in some fashion gone "too far," and into imagining that there was something reprehensible and unscholarly about the integralists, the theologians who unmasked and refuted the errors of Modernism.

Another essay included in *Catholicism in America* likewise shows something less than whole-hearted enthusiasm for Catholic orthodoxy. It is the article "Catholic Radicalism in America," written by Mr. Willock. Here is what Mr. Willock has to say on the subject.

Catholicism of the conservative variety retains the anachronistic medieval perspective that allies itself with princes and principles, with

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[19] Dulac, "Éloge de l'intégrisme," in *La pensée catholique* (n. 21, 1952), 7-25. The same issue of this periodical carries an article "Le Bienheureux Pie X et le non-intégriste," by Luc Lefèvre, exposing the error and the bad taste inherent in a notice about St. Pius X in the French magazine *Esprit.*

law and order, with holy hearth and the closed parish. The Catholic Worker's permissive approach to the socially outcast afforded Catholics a view closer to the stocks than to the judgment seat. The betrayal of princes, the inadequacy of principles, the abuses of law, and the preference of order to justice became more apparent. Other doctrines were emphasized. A man is measured less by his orthodoxy than by his potential membership in the Mystical Body of Christ. A man is a sacred vessel, no matter how lowly he may be, much more sacred in fact than ecclesiastical pots and pans. Christ is recognized as Victim in the outcast, the ostracized, the unemployable; the emphasis is placed there rather than in His sojourn among the elect. The Oneness of all mankind in charity became more significant than our several interpretations and denials of Revealed Truth.[20]

When we analyze the statement that "a man is measured less by his orthodoxy than by his potential membership in the Mystical Body of Christ" it turns out to be, for all intents and purposes, devoid of meaning. If a man is really "measured" in terms of his potential membership in the Church, he is looked upon as one who is not a member of this society, but who is enabled to become a member. And, according to the encyclical *Mystici Corporis,* one of the conditions for actual membership in the Mystical Body of Jesus Christ on earth is precisely the profession of "the true faith." Orthodoxy is nothing more or less than the correct or accurate holding of that "true faith."

Furthermore Mr. Willock and those who share his opinions seem to forget that the misinterpretation or denial of the truth revealed by God is definitely opposed to the workings of divine charity. Mr. Willock's assertion that "the Oneness of all mankind in charity became more significant than our several interpretations and denials of Revealed Truth" seems to carry the implication that it is possible for a man to have and to exercise the virtue of charity while he is denying the supernaturally revealed truth that comes to us from Christ the Teacher in the Catholic Church. It would be tragic if anyone should come to hold this abominable error as a result of reading and following what can best be described as extremely careless teaching on the part of Mr. Willock.

The City of Man showed itself opposed to any very strong attachment to the Holy See on the part of Catholics in the United

[20] *Catholicism in America,* p. 137.

States. *Catholicism in America* seems to have caught something of that spirit also. Mr. O'Gara in his article "The Catholic Isolationist" gives more than a very subtle hint that American Catholic attachment to the Holy See is a bit too strong and enthusiastic to suit certain "European Catholics," whom Mr. O'Gara apparently takes rather seriously. "European Catholics," he informs us, "even have a somewhat cynical remark to the effect that when the pope sneezes, U. S. Catholics wipe their noses."[21]

Another contributor to *Catholicism in America,* Mr. Kane, believes that there is too much reverence for the clergy in this country. Through a strange process of reasoning, Mr. Kane comes to the conclusion that "Irish Catholicism" became dominant in this country during the nineteenth century. He tells us that

> Another characteristic of Irish Catholicism [the first, according to Mr. Kane, is "a tendency to Jansenism"] is an exaggerated reverence for the clergy, notably absent among most Latin Catholics. It was this which the English Catholic novelist Evelyn Waugh criticized when he visited the United States.[22]

Mr. Shuster, speaking of the relations between the priests and the laity in the United States, asserts that: "It is on the whole a good relationship."[23] Nevertheless, he contends that "there obviously exists a most deplorable gap between the educated civic-minded layman and his priests."[24] He thus explains the "gap."

> This is seldom occasioned by excessive broadmindedness or sin on the part of the laity—indeed, it often seems to me that the interested layman is more dead set against sin than are the clergy. The dissonance springs rather from living in different dimensions of intellectual experience. For the active lay citizen, life is fashioned by discussions in which the clergy (exception having been duly made for diverse members of some religious orders) do not share. The habit of give-and-take which is formed in the one is scarcely compensated for by the other's dedication to withdrawal. Why, then, should it be surprising that there are occasions when priests, emerging from isolation and speaking their pieces, may well seem (regardless of the varying colors of their raiment) to the listening laity aught else than inspired prophets?[25]

There is something fanciful and frankly amusing about Mr. Shuster's explanation of the "gap" existing between priests and

[21] *Ibid.*, p. 110. [22] *Ibid.*, p. 54. [23] *Ibid.*, p. 7.
[24] *Ibid.* [25] *Ibid.*

"the educated, civic-minded layman" (to which class Mr. Shuster himself undoubtedly belongs). His simple belief that there is some lack of discussion or of give-and-take in the ranks of the Catholic priesthood is notable, but is quite without foundation. His picture of priests in parish life "emerging from isolation and speaking their pieces" (apparently Mr. Shuster is referring to the process of preaching a sermon) is a masterpiece of imaginative effort.

Yet there is nothing comical or diverting in what Mr. Shuster has to say about the result of the "gap" to which he refers.

> There is no need for illustrative material at this point. The deplorable result is that a sizable minority of American Catholics grows restless and dissatisfied, and that, alas, it happens again and again that the ties to the faith itself therefore grow weak.[26]

Mr. Shuster has been talking about a "gap" or a "dissonance" between what he calls "the educated civic-minded layman" and the priests. Apparently he classifies himself and the other writers for *Catholicism in America* along with "the educated civic-minded layman." Likewise it would appear that he believes that these educated and civic-minded individuals are the ones who are restless and dissatisfied as a result of differences between themselves and the clergy, and that it is within their number that attachment to the Catholic faith itself is diminishing.

There is some measure of truth in Mr. Shuster's alarming diagnosis. The notes of restlessness and dissatisfaction certainly run through the fabric of the symposium *Catholicism in America*. Mr. Cunneen is restless and dissatisfied about our stand on Catholic schools.[27] His attitude, incidentally, seems quite out of harmony with the spirit that animates canons 1372-75 of the Code of Canon Law. Mr. O'Gara appears primarily dissatisfied with Senator McCarthy.[28] Mr. Von Kuehnelt-Leddihn is out of sorts with almost everyone and everything.[29] He and Mr. O'Gara are so vehement about it all that some have suspected that they meant to write burlesques of liberal Catholic manifestos. We can certainly hope that attachment to the Catholic faith is not being weakened in

[26] *Ibid.*, p. 8.

[27] Cf. *ibid.*, pp. 143-63.

[28] Cf. *ibid.*, pp. 117 ff. There are about twenty references to Senator McCarthy, all of them hostile, in *Catholicism in America*.

[29] Cf. *ibid.*, pp. 219-40.

any of these individuals. They are, however, certainly and vigorously dissatisfied with most of their fellow-Catholics in the United States.

Where Mr. Shuster makes a mistake (and it is a very serious mistake indeed) is in his naive assumption that the people who are thus dissatisfied with Catholicism in the United States are Catholics who are well instructed in the content of the Church's doctrine. Mr. Shuster and those for whom he speaks cherish the tragically unwarranted pretension that they are better educated than the clergy and the majority of their co-religionists. Such, as a matter of fact, has long been an illusion dear to the hearts of those Catholics who have gained a living or a reputation for themselves by the simple process of carping at the Catholic populace in general and at various individual members of the Church. It was the stock in trade of Von Hügel and humbugs like him.

Yet it must be recognized for what it is: an error, and a very dangerous error. The evidence that this particular expression of dissatisfied Catholicism does not come from men particularly well informed about the faith, the Church, or the history of the Church in this country is manifest in many sections of the symposium *Catholicism in America*. Many parts of the book obviously could not have been written by men intelligently aware of the fact that the Church is the one supernatural kingdom of God in this world.

The presumption made so blandly by Mr. Shuster is a most dangerous error. The worst mistake a Catholic could make about his duties to the Mystical Body of Jesus Christ would consist in the absurd notion that educated Catholics were diffident toward and dissatisfied with the Church as it actually exists, and in an assumption that only the unlearned could be enthusiastic in their loyalty to it. It would be tragic if this false notion were to be spread abroad, since it would be tremendously harmful to the spiritual life of the men unfortunate enough to be taken in by it. If a man were tricked into imagining that his contact with the clergy would be weakened, his enthusiasm for Catholicism as it actually exists in his own country diminished, and his attachment to the faith itself lessened by his own intellectual advance and by his more perfect grasp of Catholic teaching, his Catholic spirit would be, for all practical purposes, destroyed. The faith of Christ as it is actually taught in this country today, and the Church of Christ as it actually exists

here and now are definitely not realities which are accepted with enthusiastic satisfaction only by people who are ill-informed or of low intellectual endowments.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for November, 1904, entitled "The Souls in Purgatory," is contributed by Father Matthew Russell, S.J. The author states that a special Preface for Requiem Masses has been granted to certain regions by the Holy See and expresses the hope that at some future time this Preface will become universal. (In 1915 Pope Benedict XV extended the special Preface for Requiem Masses to the universal Church).... "A Sick Call to the Frontiers of Thibet" is an interesting and inspiring account of a missionary's experience in the Far East, translated from *Missions Belges* by Father James Anthony Walsh.... An article on "Protonotaries Apostolic" describes the rights and duties of these prelates, who are classified under three headings—those who are "de numero participantium," those who are "ad instar participantium," and those who are "protonotarii titulares."... Fr. H. Wyman, C.S.P., gives an account of the Apostolic Mission House in Washington, connected with the Catholic University, and established to train priests for the work of converting non-Catholics.... Dr. James J. Walsh contributes an article on Father Kircher, a seventeenth-century Jesuit, who was a prominent figure in the scientific world of his day.... The anonymous S.L.T. writes on the sacred vestments—their form, material, ornamentation, and uses.... In the Studies and Conferences we are told that even the jubilee confession of a nun must be made to a priest who has received from the Ordinary the special faculties for hearing the confessions of religious women.... In the same section we read that the cornerstone of a church should be placed on the Gospel side near the altar.... In the Ecclesiastical Library Table notice is given that the *Dictionnaire d'Archéologie Chrétienne et de Liturgie* has been begun under the supervision of Dom F. Carol.... The book notices contain a review of the second edition of Canon Keating's excellent work *The Priest, His Character and Work.*

F. J. C.

Answers to Questions

"SEPARATION" OR "TOO CLOSE A UNION"

Question: In a recent issue of a Catholic periodical I ran across the assertion that: "It is now coming to be recognized that the Church opposed the 'separation of church and state' of the sectarian Liberals because in theory and in fact it did not mean separation at all but perhaps the most drastic unification of church and state which history had known." Can this assertion be accepted as true?

Answer: Objectively, the statement to which our questioner refers is completely unacceptable. It utterly misrepresents the declarations of the Roman Pontiffs from Gregory XVI to Pius XII on the separation of Church and state. Last December 6, in his allocution *Ci riesce,* Pope Pius XII insisted that the Church "in principle or as a thesis (*per principio, ossia in tesi*) cannot approve the complete separation between the two powers [Church and state]." This declaration of Pope Pius XII was quite in line with the teachings of his predecessors on this subject. Obviously such statements could never be interpreted legitimately as meaning that the Sovereign Pontiffs disapproved of too close a union of Church and state.

Furthermore, the assertion brought to our attention by our questioner involves a principle of interpretation which no Catholic could possibly apply to teachings of the ecclesiastical *magisterium.* According to this principle, any statement by the Sovereign Pontiff could be "explained" as meaning exactly the opposite of what it said, if the man doing the explaining merely takes the trouble to say that the pontifical teaching was directed against some group which may have erred in a direction other than that against which the papal declaration actually protests. Here, for example, the author of the statement we are considering assumes that in repudiating the separation of Church and state, the Sovereign Pontiffs were actually only opposing "the 'separation of church and state' of the sectarian Liberals." He then makes the assertion that many

of the politicians who called themselves "liberals" and who worked against the Church actually wanted to interfere in the workings of the Church, and to have the civil government involved deeply in ecclesiastical affairs.

Then our author jumps to the completely unfounded conclusion that, when the Roman Pontiffs rejected complete separation of Church and state and protested against the act of separation in countries which had previously been Catholic, they were *de facto* only protesting against the tendency on the part of liberal politicians to subject the Church to the civil government.

If we examine the *Acta* of the Sovereign Pontiffs over the course of the last century, we find that on very many occasions they protested very vigorously against what our author calls "the most drastic unification of church and state which history had known," or, against the tendency on the part of politicians to interfere in the work of the Church and to subject the Church to the state. When the Roman Pontiffs voiced these protests, they voiced them in a very straightforward and understandable way. And when, on the other hand, they objected to the separation of Church and state, and taught that the Church cannot approve of a complete separation of Church and state, they meant exactly what they said.

The cause of Catholic truth is served very badly by those who try to make it appear that declarations of the Church's *magisterium* can legitimately or correctly be "explained" as meaning quite the opposite of what they say.

JOSEPH CLIFFORD FENTON

UNCOVERING THE CIBORIUM

Question: A priest is consecrating a ciborium of hosts at his Mass. After taking into his hands the large host and blessing it, he notices that he failed to uncover the ciborium. Suppose he needs both hands to do the job, should he lay the host on the corporal and uncover the ciborium, or should he proceed and consecrate the ciborium of hosts with the lid on? The ciborium is, of course, on the corporal.

Answer: It seems to this writer that the simplest thing to do would be set the large host on the corporal and remove the lid of the ciborium. All authors tell us that the hosts in a ciborium are certainly consecrated when through inadvertence the celebrant did not uncover the ciborium. Likewise, they presume that the celebrant had formed the proper intention of consecrating, "at least such suitable matter as lies before him on the corporal."

POST-BAPTISM DEDICATION

Question: Is there any law forbidding a child to be dedicated to the Blessed Mother after the baptismal ceremony? Some of my parishioners have taken the newly baptized infant to Our Lady's altar and in their own formula dedicate the child to her.

Answer: We know of no law forbidding such a custom. To the contrary it seems to have merit and might well be encouraged. A similar custom is followed in many parishes after the marriage ceremony, when the bride either alone or with her husband approaches the Blessed Mother altar or shrine and there dedicates her married life to Mary and asks the special protection of Our Lady.

FIRST FRIDAY INDULGENCE

Question: Is there a plenary indulgence attached to the reception of Holy Communion on the first Friday and what are the requirements for gaining this indulgence? Must there be Benediction of the Blessed Sacrament?

Answer: To the faithful who receive Holy Communion on the first Friday of the month a plenary indulgence is granted provided they have received sacramental confession and Holy Communion and have prayed for the intention of Our Holy Father. Benediction of the Blessed Sacrament is not necessary. Our inquirer, no doubt, is confused with the requirements for offering the special votive Mass on the first Friday.

NECESSITY FOR THE ASPERGES

Question: Is the sprinkling with Holy Water before High Mass on Sundays equally preceptive in parochial churches as in churches where the Conventual Mass is celebrated?

Answer: The Sacred Congregation of Rites states that the asperges is obligatory in Cathedral and Collegiate churches ordinarily before the Conventual Mass. However, it is not of precept in other churches and oratories unless it has been specifically enjoined by diocesan law or synodal law. (S.R.C. nn. 4501 and 3268.)

BELL AND INCENSE DURING BENEDICTION

Question: Please answer a difficulty for me. How often does the server ring the bell during Benediction of the Blessed Sacrament? Perhaps, he should not ring the bell at all. Should the thurifer swing the censer during the actual blessing of the priest with the monstrance?

Answer: The authors vary in their remarks about ringing the bell for Benediction. Van der Stappen directs that the server ring the bell continually during the blessing. Others direct that it may be rung twice or three times and still others state that the bell should not be rung at all. There is no rubric about the thurifer incensing during the actual Benediction of the Blessed Sacrament. However, the Sacred Congregation of Rites does not condemn but tolerates this custom wherever it exists.

FIRST SATURDAY FATIMA DEVOTIONS

Question: What is required for the first Saturday Devotion to Our Lady of Fatima besides the reception of Holy Communion? Must a sermon or meditation be preached or will the recitation of the rosary be sufficient?

Answer: In addition to the reception of Holy Communion the rosary must be recited. There should be a meditation which can be made in silence or this may also take the shape of a sermon about Our Lady.

PROCESSIONS AND LITANIES ON ROGATION DAYS

Question: Are the processions on Rogation Days of obligation in parish churches in the United States? Are priests, attached to a parish where the procession is had, bound to recite the litanies on those days?

Answer: Rubricants say that the procession should be held on Rogation Days and on the Feast of St. Mark. However, they foresee difficulties and that this is not always possible. Where it is not possible Father Fortescue suggests that the litanies be recited or sung before the principal Mass, with all who are present kneeling. When this is done the invocations are not doubled since this occurs only when they are sung in procession.

Everyone who is bound to recite the Divine Office has the obligation to say the Litanies of the Saints with the psalm and prayers that follow, if he does not take part in the procession. We are further instructed that they be recited after Lauds. They are not to be anticipated.

BRIDE AND GROOM KNEELING DURING NUPTIAL CEREMONY

Question: Recently a group of priests were discussing the manner of conducting the marriage ceremony. One point of discussion was that the bride and groom were not allowed to kneel on the predella. Is this forbidden?

Answer: Some of the authors direct that the bridal couple kneel on the predella or the top step while still others do not permit the bride and groom to enter the sanctuary. Since there is no positive, general legislation forbidding the couple to kneel at the predella such a custom can be retained. Diocesan regulations or synodal law may determine the custom to be followed in a diocese and hence should be consulted.

COLOR AND POSITION OF THE SANCTUARY LAMP

Question: A few questions about the tabernacle or sanctuary lamp. Precisely where is it to be placed? What about the color of the lamp, white, red or blue?

Answer: The sanctuary lamp may be suspended from the ceiling by means of chains, fixed in a metal bracket attached to the wall on one side of the sanctuary, or it may be on a pedestal near the tabernacle. In any case "it must be placed before and within the ambit of the altar on which the Blessed Sacrament is reserved." It is never placed on the gradine or mensa of the altar. Likewise, it is never placed immediately above the altar or behind the tabernacle. It may be placed on either the gospel or epistle side of the sanctuary but we usually see it on the gospel side and in front of the tabernacle. The Sacred Congregation of Rites (n. 3576) when asked about using various colored lamps for the sanctuary lamp answered that they were permissible. Most liturgists suggest white as the proper color for the sanctuary lamp. Anson suggests that if a colored lamp is used for the sanctuary lamp, glass of different color should be provided for other lamps that may burn within the church at the various shrines or grottos.

WALTER J. SCHMITZ, S.S.

DIVINE OFFICE IN COMMON

Question: If two priests are taking a long journey by car can they both satisfy their obligation of the Divine Office if the one who is not driving recites the Breviary aloud, while the driver merely listens?

Answer: To satisfy his obligation of the Divine Office in company with another (or others) it is necessary that a priest recite at least the alternate parts of the psalms and hymns. It suffices that one of the group read the lessons, responsories, capitula, prayers and antiphons, while the other (or others) merely listen. But a priest cannot satisfy his obligation merely by listening while another recites the entire Office. At most, some theologians would allow this in the case of a priest who plays the organ for the chanted recitation of the Office, "because the choir, of which he is part, is considered to supply the whole, since his service is proximately ordained to the choir" (Iorio, *Theologia moralis* [Naples, 1946], II, n. 996).

BINATION ON WEEKDAYS

Question: Sometimes permission is granted to a priest to binate on weekdays (for example, when he has a funeral or wedding in addition to his parish Mass, or is expected to celebrate Mass in the convent chapel in order to change the sacred species) with the stipulation that he may use this privilege only on condition that he cannot obtain the services of another priest. How is this qualification to be understood? In other words, how much effort must the parish priest make to get another priest before he is justified in binating?

Answer: I am of the opinion that the clause in question imposes the obligation to make a *moderate* attempt to procure the aid of another priest, if there is some probability of obtaining one, but that it does not mean that the priest having the privilege of binating must endure serious inconvenience or great expense in order to secure another priest. Thus, if there was a priest visiting in the parish who would be quite willing to say the regular parochial Mass, the parish priest would be obligated to request his services rather than say two Masses himself. On the other hand, there would seem to be no obligation to summon a priest from a distance of ten or fifteen miles, especially if this involved the necessity of compensating him for the journey and his services.

DIFFERENCE OF VIEWS AMONG PRIESTS

Question: In recent times I have heard a considerable number of complaints from lay persons regarding the great difference of views on moral problems they hear expressed by priests. "One priest tells you this, another tells you that," they say. What answer should be given to a lay person who expresses such a complaint?

Answer: A priest who encounters this complaint on the part of a lay person should point out, in the first place, that often the laity differ in their manner of presenting the same problem to different priests. To one they present a circumstance that is not mentioned to another. Hence, it is not surprising that they receive different answers, when they have stated the problem differently. Secondly, it should be explained that in applying principles to concrete cases,

especially when many factors have to be considered, priests come to different decisions at times, just as different physicians disagree in their decisions as to the best remedy to be applied to a specific disease. Even the most learned theologians differ in their application of principles that all accept.

However, this complaint of the laity should remind priests of their grave obligation to familiarize themselves with the teachings of theology; for it is to be feared that at times the divergence of views arises from lack of theological knowledge on the part of some of our clergy. Such priests, when they encounter a difficult case of conscience are too much inclined to settle it on the basis of what they call "common sense"—which too often provides a purely naturalistic solution, without any relation to the principles of sound Catholic theology. Others are apparently concerned mainly with rendering the way of virtue as easy as possible, and give the questioner the benefit of any opinion that they ever saw in print or heard enunciated by another priest. There would be less divergency in the opinions expressed by priests if all took to heart their obligation to render sane and reasonable decisions in conformity with the declarations of the Church and the teachings of approved theologians.

THE RECTORY DOG

Question: Do you think a pastor should keep a dog in the rectory?

Answer: Neither the divine law nor the general law of the Church forbids a priest to keep a dog. Indeed, such a practice has much in its favor, especially if the pastor is the only priest in the rectory. A devoted dog provides companionship, and sometimes protection. He can be the occasion of developing in the priest the admirable trait of kindness to animals (after the example of St. Francis of Assisi) and also of providing his master with healthy exercise when he takes his canine friend for a walk.

However, there are times when the rectory dog proves to be a nuisance and an abuse. Such is the situation when the pastor treats him with more concern and affection than he manifests toward the parishioners and curate. The conduct of the dog toward visiting

priests should also be a matter of concern to the pastor. The dog who chases the visitor around the house, or paces back and forth before his door, exhibiting the usual symptoms of rabies, is not man's best friend, as far as the visitor is concerned, even though the pastor assures him: "He won't bite you." Hardly less objectionable is the friendly dog who is admitted to the dining room, where he begs for food with drooling mouth or puts his paw playfully into the soup.

FRANCIS J. CONNELL, C.SS.R.

POPE BENEDICT XV ON THE NATIONAL SHRINE

This most holy purpose merited the approval and cordial praise of Our Predecessor of happy memory, Pius X. We, too, have always hoped that at the earliest possible date there would be built in the National Capital of the great Republic a temple worthy of the Celestial Patroness of all America, and that all the sooner because, under the special patronage of Mary Immaculate, your University has already attained a high degree of prosperity. The University, We trust, will be the attractive center about which will gather all who love the teachings of Catholicism. Similarly We hope that to this great church as to their own special sanctuary will come in ever greater numbers, moved by religion and piety, not only the students of the University, actual and prospective, but also the Catholic people of the whole United States. O may the day soon dawn when you, Venerable Brethren, will rejoice at the completion of so grand an undertaking!

—Pope Benedict XV in a letter to the Bishops of the United States, dated April 10, 1919. The text is taken from Monsignor McKenna's *The Dogma of the Immaculate Conception* (Washington: The Catholic University of America Press, 1929), pp. 536 f.

Book Reviews

A CATHOLIC COMMENTARY OF HOLY SCRIPTURE. Edited by Dom Bernard Orchard, Edmund F. Sutcliffe, S.J., Reginald C. Fuller, and Dom Ralph Russell. London and New York: Thomas Nelson and Sons, 1953. Pp. xvi + 1296. Indices. 12 maps in color. $15.00.

This *Commentary* and the CCD translation of the OT (Vol. I: *Genesis* to *Ruth*) are the two most important Catholic books in English published in 1952-1953. Together they form an eloquent decennial tribute to the greatest of Biblical encyclicals, *Divino Afflante Spiritu* (Sept. 30, 1943).

Because Pope Pius XII in this encyclical urged Catholic scholars to study intensely the original languages of the Bible and to translate anew from them into the vernacular, the Episcopal Committee of the Confraternity decided to publish an English version from the basic Hebrew, Aramaic, and Greek, rather than from the Latin Vulgate, as first projected. More diffuse is the influence of the encyclical upon this *Commentary*. On every page we sense a warm response to the healthy progressivism of the *Divino Afflante Spiritu,* to its fatherly encouragement and appreciation, to its insistence upon the utilization of the rich resources of recent Biblical study, to its invitation to attempt new solutions for problems. It is not surprising that so soon it has found a place in practically every Catholic library and on every reference shelf. Its modest price keeps it within the reach of every priest and seminarian, and several seminary professors have found it adequate for use as a textbook. But its utility and appeal are not restricted to the clergy. Hitherto priests and teachers were often embarrassed when asked by laymen eager to study the Word of God for commentaries on the OT. We had to confess to our shame that we had English Catholic commentaries for only a few scattered books of the OT, such as Psalms, Job, Exodus, and Isaias. Now at last we can with pride and confidence recommend this work to all inquirers. Its general articles treat not only the matter covered in Biblical introduction, Canon, Inspiration, Hermeneutics, Biblical Criticism, Text and Versions, Archeology and History, but also other topics, apologetic and theological, which will be noted in this review. No explanation is given for the baffling omission of an article on non-Catholic English translations.

Had the CCD translation of the OT been completed before the publication of this *Commentary,* the task of its editors and contributors

would have been lighter. As it was, they were compelled to take as their basic text the Douay-Rheims, which is full of mistranslations in the sapiential and prophetic books. For proof, one need only page through the *Commentary* and note how often the commentator must first give a corrected translation of a passage before he can explain it, thus using valuable space that might have been filled with more extensive explication.

The student will often wish that the commentary had been fuller. Nevertheless, the wonder is that such a wealth of information could be packed within two covers, especially when the book is used as the editors intended. It will yield its richest harvest if it serves as a *study* guide, not as arm-chair reading or a reference tool. When the reader fails to find what he seeks at one point, he will invariably be referred to one of the excellent general articles where a synthetic treatment of the problem will be offered. For example, the commentary on *Gal.* 4:21-31 (p. 1117), the epistle for Laetare Sunday with its complicated typology, Sara-Isaac = heavenly Jerusalem = freedom of the NT, and Hagar-Ishmael = Mt. Sinai = earthly Jerusalem = slavery of the OT, is sketchy. But a note directs the reader to §40 (pp. 56-7), where a satisfying exposition of the spiritual sense of Scripture can be found that uses three illustrations from *Gal.* 4:21 ff. Again, the brief notes on the passages that personify Wisdom (*Prov.* 8:22 ff., *Ecclus.* 24:1 ff., and *Wis.* 7:24 ff.) naturally presuppose the general treatment of the subject in the fine introductory article, "The Poetical and Wisdom Literature," by R. A. Dyson. On the other hand, the omission of a full synthetic treatment of the Messianic prophecies is regrettable, although the commentary on the individual texts is often quite detailed.

Priests who completed their Scripture studies before 1943 may anticipate a delightful surprise when they re-study the Bible with the help of this work. The heavy atmosphere of hesitancy and suspicion in which biblical studies labored since the modernist crisis until the *fiat lux* of the *Divino Afflante Spiritu* did not conduce to a positive and confident approach to the Scriptures. Many priests have humorous reminiscences of long, somniferous hours spent in refuting the Wellhausen hypothesis of the origin of the Pentateuch with its mystifying JEDP symbols. The time consumed in the refutation precluded reading the Pentateuch itself under the professor's guidance and the consequent appreciation of just why Wellhausen and his numerous followers distinguished four documents which they thought to be post-Mosaic. A priest with this background will be startled to read in the article, "Some Recent Catholic Viewpoints on the Pentateuchal Question," by R. A. Dyson of the Biblical Institute, opinions about the origin and structure of the Pentateuch that may sound much like Wellhausen,

whose penetrating literary analysis is utilized, though purified of evolutionistic determinism. "There is no one today who doubts the existence of these sources or refuses to admit a progressive development of the Mosaic Laws due to social and religious conditions of later times, a development which is also manifest in the historical narratives." These words of the late Secretary of the Biblical Commission in 1948 were the signal for Catholic scholars to face the problem squarely and without fear. The important result is the clearer understanding that we have of the text when we read it in the light gained by this recognition of divergent sources. This reviewer is sorry that the scholars responsible for the commentary on the Pentateuch, though they distinguish sources and explain the text accordingly, yet refused to use the JEDP symbols, which are becoming a standard device for comparison and classification because of their convenience. Reminiscent of pre-1943 confusion is surely the following *petitio principii:* "The attempt to distinguish definite sources JEDP throughout the entire book [Exodus], which encumbers so many commentaries, is avoided here as conjectural and profitless, since our object is to explain the contents of the sacred text, all parts of which, except unauthorized glosses and interpolations, are equally inspired and authoritative" (p. 207, §162 f.).

It is too early to look for the influence of the *Form Criticism* techniques in a commentary on the Gospels such as found in a work like this of limited scope. Form Criticism receives an understandably harsh judgment in the article "Non-Catholic Higher Criticism," since E. Gutwenger dwells principally on the negative aspects of this criticism as applied by Bultmann and Dibelius. In recent years, however, some Catholic scholars have been utilizing the positive techniques of Form Criticism with the conviction that much is to be gained in our understanding of the NT. Future editions of this *Commentary* will indicate whether or not this conviction is solidly founded.

In the general article, "Prophetical Literature" (pp. 527-38), Fr. E. F. Sutcliffe has overlooked some recent studies which throw considerable light on OT prophetism. Nothing is said, for example, of the rôle of the prophet in the official worship or of the intercessory aspect of his vocation. Again, the so-called false prophets are treated as an isolated phenomenon, although they were doubtless professional prophets, the lineal successors to the prophets mentioned in *I Sam.* and the "sons of the prophets" of *III-IV Kings.*

The apologist's temptation to solve a difficulty with a strained interpretation has been admirably resisted in this work. Embarrassing texts are discussed honestly and frankly, and when the problem they raise has as yet admitted of no satisfactory solution, the fact is confessed. As an example of an exception which proves the rule may be cited

the treatment of *I Cor.* 7:29 in the article, "The Teaching on the Second Coming," which otherwise is an admirable explanation of the conviction or hope of early Christianity that Christ would soon return as judge. Father Hodous (p. 839) thinks that the Greek, *'o kairòs synestalménos,* ordinarily translated, "The time is restricted," can also be rendered, "The opportunity [of serving God] has been arranged," thus absolving St. Paul of stating that the parousia is near. I have been unable to substantiate this interpretation. The commentary on this passage (p. 1090) does not refer to it. Similarly unsuccessful is Father Hodous' wrestling with *Heb.* 10:37 and *Jas.* 5:9.

Publisher and editors deserve a word of thanks for their superlative work. Printing mistakes are rare; the type, necessarily small, is clear and up to the high standards that we expect from Nelson. The maps are excellent; indices and cross-references lighten the task of finding the treasures of this volume. Some overlapping occurs, which may be eliminated in future editions, e.g., the article, "The Textual Criticism of the New Testament" (pp. 724-7), covers the same ground, though more clearly and fully, than the section, "The Greek Text of the NT" (pp. 26-7), in the general article, "Languages, Texts and Versions." The article, "The History of Israel (to 130 B.C.)," is good, but much too brief; it might have been enlarged with no encroachment on space by including what is given as the historical background to the individual OT prophets, where a cross-reference to the general article would then have sufficed. Again, while there is a fine general treatment of "The Chronology of the Old Testament" (pp. 157-63), no attempt is made to use the dates there established in the rest of the *Commentary.* It seems that it would have been better to discuss the uncertainties once and for all and then to warn the reader that one set of dates will be used throughout. One unacquainted with the intricacies of OT chronology will be puzzled to find, for example, that King Ezechias reigned 727-698/7 (pp. 162, 371), 726-697 (pp. 90, 346), 721-693 (p. 644). Even with this variety, another probable date for this king, 716-687, is mentioned nowhere!

Disclaiming any intention of singling out the best sections of the *Commentary,* this reviewer would like to mention the sections that have a special attraction for him because of content or method of presentation or both: "Archaeology and the Bible," by E. Power; "Our Lady in the Scriptures," by E. C. Messenger (striking proof that strict methodology is compatible with tender devotion); "Deuteronomy," by R. A. F. Mackenzie; "The Jewish World in NT Times," by J. L. McKenzie; "Christianity in Apostolic Times," by M. Bévenot and R. Russell; "Romans," by A. Theissen; and "Apocalypse," by C. C. Martindale.

In the *Divino Affiante Spiritu* Pope Pius, while insisting upon the most exacting scholarship in the teacher of Scripture, warns that mere science, unaccompanied by a deep love and veneration for the inspired word, will be sterile. The scholars who have given us *A Catholic Commentary* . . . have made their own the Holy Father's conviction; their work has been an apostolate fired with the firm faith that the word of God does not need "artificial devices and human adaptation to move and impress souls; for the Sacred Pages, written under the inspiration of the Spirit of God, are of themselves rich in original meaning; endowed with a divine power, they have their own value; adorned with heavenly beauty, they radiate of themselves light and splendor, provided they are so fully and accurately explained by the interpreter, that all the treasures of wisdom and prudence therein contained are brought to light."

EDWARD F. SIEGMAN, C.PP.S.

CREDO. A Practical Guide to the Catholic Faith. By Martin Harrison, O.P. Chicago: Henry Regnery Company, 1954. Pp. xi + 369. $4.50.

The title of this book, a selection of the Thomas More Book Club, is not only poorly chosen, but very misleading. It would certainly give the impression that you are going to read a fairly systematic treatment of the essential doctrines of the Catholic Church. You might even think this is a good volume to put into the hands of an inquiring non-Catholic. But as soon as you start reading the book you realize it is nothing more than random thoughts on religious topics. There are 76 chapters dealing with various subjects. They run the gamut from "Original Sin" to the particular judgment (which the author entitles "Give An Account"). Sandwiched in with doctrines such as Grace, the Trinity, the Mystical Body, the Holy Ghost, Indulgences, the Saints, you find discussions on such topics as Motives and Feelings, Little Things, Work, Prejudice, Leadership and Success.

As one might expect with such a wide variety of subjects, their treatment is uneven. Some are rather well done, especially the chapters dealing with the Holy Souls, the Blessed Sacrament, and the Sacred Heart. The author seems to be on familiar ground and writes easily and understandingly with very pointed and practical applications. In these chapters, as well as in some others, the layman can find food for thought and a guide for action. A priest might find some helpful ideas for sermons and some concrete and practical applications to illustrate his homilies on the Sunday gospels.

These worthwhile chapters are scattered in among a number of others that are not only very poorly written but not at all well thought out or clearly expressed. They leave you with the impression that the writer picked up a textbook on theology and gives a literal and rather rough translation of the text. The style is, at times, pedantic and awkward, with involved sentence structure that serves to confuse the thought.

At times too, Father Harrison throws out intemperate statements that appear to have a Jansenistic tinge and which could be very disturbing to the average Catholic reader. He states in his chapter on "Temptation" (p. 127), "A slight yielding to the flesh, such as a little overindulgence in nice food, the comfort of a soft bed, such things are not intrinsically wrong; but to yield brings about the first weakening of our defenses, the spinning of the fine threads that will eventually become ropes to drag us down into sin." Would he advise every Catholic to throw away his soft mattress and take to the floor as a means to keep from being dragged down into sin?

In his chapter on "Worldliness" (p. 183), the author tells us: "Amusements are permissible as a change from routine and weariness." Are honest and good amusements, of which he is speaking, only permissible and under these circumstances? Rather are they not encouraged to enable us to keep our sanity and our health? In fact, honest amusements, such as common recreation, are commanded in many religious communities. Why make them appear, at best, permissive or a condescension to weak souls?

Writing in the same vein and with heavy emphasis on the spiritual, Father Harrison disparages the natural. He tells us: "True happiness is to be found only in spiritual things. Earthly joys pass leaving naught but regret" (p. 184). Bear in mind that he is not speaking of illicit or sinful earthly joys. Certainly then, such a statement is not borne out by experience nor is it supported by solid spiritual teaching. A refreshing time at the beach on a hot, sultry day, with an invigorating swim in the ocean, leaves me with no regrets as long as I am in good physical condition. And I know of no reputable author who will caution me to be wary since I experience no regret.

Truly what *Credo* needs, if it is going to live up to the enthusiastic preface written by Father Carpenter, if it is going to be, as he styles it, a "miniature and simple *Summa* for the work-a-day Catholic," is a very strong application of scissors and paste, especially scissors. With such a treatment the title could be changed, since the book is in no sense of the word an apologetic treatment as *Credo* implies. The title originally used in England could then be replaced: *The Everyday Catholic.*

VINCENT F. HOLDEN, C.S.P.

LA NUIT PASCALE. By Charles Becker. Traduction de *Wahrhaft Selige Nacht* par R. P. Benoit Lavaud, O.P. Bruges: Desclee de Brower, 1954. Pp. 206.

When the Holy See in 1952 issued its revised *Ordo Sabbati Sancti,* twenty-three short directives (*ordinationes*) were added to the decree. The first urged that the faithful be prepared with appropriate instructions for a fruitful celebration of the Vigil. To help the priest prepare these instructions the small book under review is a valuable tool. But this book is also meant to be the manual used by the faithful who wish to prepare themselves and to have a book in hand to follow the rite. It contains three parts: a 22-page historical introduction; a 57-page presentation of the text of the rite in Latin and French; a 119-page commentary on the Vigil Service.

Joseph Jungmann, S.J., the author of the first section, gives us no dry-as-dust history of rites; he explains the significance of, the dynamism behind, the Easter Vigil and its historical evolution. The attentive reader will no longer think of Easter as the feast merely of the *resurrection,* but rather as the feast of the *redemption,* which includes the death and the resurrection of Our Lord.

The usual two-column arrangement of Latin and vernacular is followed throughout the second part. Many readers would have found rubrication a help to clarity (e.g., in the blessing of the paschal candle, p. 32). To learn the ceremonies the priest will not turn to this book; the rubrics are merely summarized, and sometimes omitted. But both clergy and laity will find helpful the author's occasional insertions. For example, before each of the four Old Testament lessons a few lines state simply the relevance of each passage today. In view of the fact that there are a few footnotes on difficult philological problems (the *divina mysteria* of the *Exultet* and the *Ite, missa est* at the end of Mass), it is surprising that the corrected punctuation of the blessing of baptismal water (cf. J. O'Connell, "A Question of Punctuation," *AER,* CXXX, 4 [April, 1953], 302-5) was not noticed by the translator. All the music of the *Ordo Sabbati Sancti* is not reproduced here, but wherever the rubrics say *omnes respondent* or something similar (e.g., the response to the *Lumen Christi* and the responses of the Litany), the musical notation for the response is given.

The commentary, the largest part of the book, is not a step-by-step explanation of the unfolding ceremony, but seven chapters on seven of the great ideas of the Vigil Service. The titles of a few: "Between earthly darkness and eternal light," "O happy fault," and "Our Paschal Lamb has been immolated." With abundant quotations from the rite itself and from early Christian sources, the author brings into clear light

the depths of meaning in the texts and ceremonies. It is these chapters which justify the sub-title of the original German edition, "A Theology of the Easter Vigil."

For the priest who wishes to prepare himself and his people for the new Holy Saturday service, little published material is at hand. The *Proceedings* of the 1952 American Liturgical Week, devoted exclusively to the Easter Vigil, is almost the only book in English, except the various pamphlets containing a translation of the text. If, as many expect, the now-expired permission to use the restored Paschal Vigil is renewed before Easter of 1955, priests will find *La Nuit Pascale* rewarding reading.

JOHN P. O'CONNELL

GHOSTS AND POLTERGEISTS. By Herbert Thurston, S.J. Edited by J. H. Crehan, S.J. Chicago: Henry Regnery Co., 1954. Pp. 210. $4.00.

This is an unbelievable book. Three things, however, render that verdict at least suspendable, if not reversible. First is the very name of its author: the late Herbert Thurston, S.J., who gave the greater part of his life to an exhaustive study of miraculous, psychic, and spiritualistic phenomena; and whose scientific approach and reliability are exceptionally well attested. Second is the unrelenting accumulation of evidence in the book itself. And third is the highly probable and very reasonable suggestion by Father Thurston, after all the evidence is in, that God, in an age of materialism and skepticism, may well have His own divine purposes in allowing such relatively harmless and apparently purposeless ghosts to manifest themselves and thereby call our attention back to the very real existence of the world of the invisible.

Regardless of conviction, the book is as interesting and intriguing as its title. Fr. J. H. Crehan, S.J., has here undertaken to collect for the first time in one volume Father Thurston's periodical literature on the history of poltergeistic manifestation. Aside from a couple of hitherto unpublished manuscripts, most of the chapters of this book appeared as articles in the magazines: *The Month* and *Studies* between the years 1928 and 1936. The evidence given for the actual existence of poltergeists is extensive, diversified, well documented, world-wide, at times humorous, at others frightening, and always absorbing. A poltergeist cannot be defined; it must be described. It is simply a noise-making ghost, which in almost all cases remains invisible, but which manifests its presence by throwing things about, making crockery and even furniture come crashing or flying through the air, and in general creating an